

Christian Reader,

Holy Meditation about the things of God, and Prayer unto God, are two the most spiritual and improving exercises of the new Creature. Meditation fits us for working prayer, and prayer fits us for every good word and work. That Soul makes a blessed advantage of his retirement from worldly employments, who is thus employed with God. Some men being taken off from Civil or Martial businesses abroad, know not how to busie themselves at home, but sit down either vexed with discontent or dissolved into idleness. Only they who have wrought for God in the world, can find themselves work enough in God, where they have none at all, or not enough to fill their hand in the world. The Author of this ensuing piece (skilfully and graciously framed and made up of four excellent Materialls, *Meditations, Ejaculations, Observations & Experiences*) hath given a good account, that his late *Vacation* hath been rather to labour than from it; and that he hath done much, since he hath had less then formerly to doe. *Christian Reader*, be thou at the pains to meditate the *Meditations* of this Author, and I doubt not but thou wilt find as much sweetnesse in them as the *Subscriber*

Joseph Caryl:

MICROFILMED—1976

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Joseph Caryl:

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Sparks from the Golden Altar:

O R,

*Occasional Meditations, Ejaculations, Observations,
and Experiences.*

B E I N G

*The Collections of several
retired thoughts and Exercises, of
an unworthy Servant of Jesus Christ's;
that breaths to live always in communion
with him, and avoid the snare of a Lazy
Conversation.*

C. DUCKET.

PSAL. 17. 4

*One thing have I desired of the Lord, that will I
seek after, that I may dwell in the House of the
Lord all the days of my life to behold the beauty
of the Lord, and to enquire in his Temple.*

L O N D O N,

Printed by T. C. for Jo. Blacklock, at the
Turk's-Head in Ivy-lane. 1666.

Sparks from the Golden Altar:

OR

Occasional Meditations, Exhortations, Observations, and Experiences.

BEING

The Collections of several retired thoughts and Exercises, of an unworthy servant of Jesus Christ, that preaches live always in communion with him, and avoid the name of a Lay Consecration.

C. DUCKET.

PSAL. cxv.

Question, have I laboured of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple.

LONDON,

Printed by T. G. for J. Blacklock, at the Swan-Head in St. Pauls Church-yard.

THE EPISTLE TO THE READER.

READER,

WHo ever thou art that by
Providence (amidst the
multitude of Discourses
that in this all-confident
Age are adventured to publick view)
shalt take this Manuall into thy hands,
whether mantly to passe away thy
time in the Booksellers Shop with
doing little, (besides a superficiall
running over the Epistles) more than
to play with the rest of the leaves with

The Epistle

thy fingers; or if more, yet critically to carp at the phrase, stile, or congruity of expression: Or if yet something more seriously, from the invitation of the Title, to trie here and there, how exactly such a Point is discussed, know, That although I would not be wilfully guilty of such Solecismes as that the contemplations of a solid Peruser might thereby be any waies obstructed, yet my chief aim (I assure thee) was far higher, in the compiling, than to varnish the outside with jingling phrases, big words, or hyperbolical exornations, so to detain thee in the Porch of phantastie; but rather as genuinely to express to others, the merciful glances of the Sun of Righteousnesse upon my dark soul as I could: Non effudi quicquid dictavit Genius meus, sed Deus meus; But alas! I have even herein fallen much short of my endeavour. Expect not therefore, a curious discussion,

To the READER.

cussion, or exact handling Capions
place-wise, of any Subject herein; but
a glance at things as Meditation led
and ruled; Not are they all epitomi-
zed in their front with the Contents of
the whole, but some Meditations, See.
(as the first and second, and some da-
ther of the Psalmes of David are)
analyticall, without a Title, being so
commixt with severalls, (as the Lord
then directed my run-like; though
weak conceptions) that no one Scrip-
ture, or Title that I could think on
would well denominate the whole. If it
may any wise stir up others of more in-
timate communion with God, & more
ability to expresse it, to lay before this
Age, hardened with the light and heat
of the Gospell, the danger of their great
condemnation, John 3. 19. to enflame
their desires after the chiefest good,
that the frozen hearts may be thaw'd,
that the generall imputation upon Pro-
fessors, that they pursue self in their
pretences,

The Epistle

pretended, may be wiped away by a
 more sincere practise, and the God of
 Holiness and Truth may hereby be
 worshipped again with ushont into the
 Temples of Israel, whose glory with the
 Ark itself hath been departing far
 the further we go, and nothing staying
 to stay it but the staff of his Scepter
 still held out, which his mere bowells of
 compassion. yet in once, serious people
 would not suffer him to take in and
 have abundantly my end.
 A guide therefore is necessary, as the
 Mercurialis Strada, to point us to the
 right way, to show us this mercifull
 tender of the Lord Jesus still to us,
 though but with a wooden finger. But
 Lord, when thy hand is lifted up, most
 will not see.
 Augustine reckoned himself among
 the number of those Qui scribunt
 proficiendo, & scribendo proficiunt;
 that write what they have learned,

The Epistle

wilt meet with many things herein, no question, that may be found fault with in the composure, yet do thou (good Reader) but observe Epictetus his Rule, to take me by that handle where-by I may best be held, and then all will be well.

Si quis præterea, in hoc Opusculo offendat, quæ non arrideant, non possum omnibus placere, Ne quidem Jupiter; si quis errores aliquot abnotaverit, & candidissime velit, & modeste corrigere. Illi gratias referam, atq; verissime monitus meliora sequar, mutaboque sententiam. Nec enim adeo me perfectum credo, ut non possum aberrare aut hallucinari. Homo sum, nihil humani à me alienum puto, nam mea in quibusdam locis.

Dum telego scripsisse pudeo, vel plurima cerno,
Me quoque qui scripsi iudice digna lini.

Neither

To the READER.

Neither as to the nature of these Discourses must you expect to find a continued transfiguration in the Mount, or a dwelling in the third Heavens, no, our Saviour himself while on Earth, thought meet only to give Heaven a short visit (Mark 9. 8.) and return to doe the rest of his work among the infirmities of men. And therefore also Paul must soon retire again, from under the Canopy of glory to the vale of misery, 2 Cor. 12. 7. Our journey in this Pilgrimage is not alwaies through the green pastures, and by the refreshing streams, but sometimes through thick and thin, scrambling up the steep cliffs with sweat and difficulty, then through dark and low vallies, strait lanes and stony paths. Sometimes indeed on the Mount, but with Moses on Mount Nebo, (Deut. 32. 49, 50.) only sent thither to view the promised Land and die; Many times in the dark grovel-

Jam. 3. 6.
as a star,
a' wa'ler,
imping-
mur's we
stumble
all.

2. no. 11. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Epistle of

1 Cor. 13.
12.

ling after him whom our soul secretly
is happily we may find him, though
alas, he is not far from us, as
what we do seek, it is (like the blind
man at the first touch of Christ, Mark
8. 24.) Every disproportionably, and
indistinct, through a glass, in a
more darkly; If we feel him, it is but
like the touch of the multitude; (Mark
8. 32.) what thronged Christ and were
never so better; we know but in part,
and accordingly are our enjoyments;
As is forced with David in his inter-
mixed conditions, now up, then down,
rejoicing, mourning, now full of confi-
dence, then almost despairing, as his
Psalms evince. So with most of us
sons of men (Glucupicrons) but with
no less a tumult. idu. gloriou.
Nec semper viola, nec semper Lillia
It pleasing the All-wise God to obsequen
our way Heavenward with white and
black dispensations. I as-

TO THE READER.

I assure thee Reader, that hast it
nakedly, with a single heart, without
veil or guard, which pleased me best,
and I hope it may doo you, differing
from most that have gone before me on
this Subject. I may say, both in me-
thod and manner, thou hast clearly an
account of my aims; and if this way of
distinguing please thee not, thou hast
blessed be God! variety of choice, and
manifest not so ill bestowed as to re-
fuse all; I dare say it is wholesome
food, though coarse it may be. Divi-
nity, (as one saith) hath so much intrin-
secall beauty, that it needs no ad-
orn to set it forth, and much lesse that
which is contemplative, where the glory
still lies in the object, so which it only
serves to direct. Solis radio scriptum
was Tertullian's Proverb. Medita-
tions of Heaven, &c. should rather be
spangled with the spiritual rayes of
Heaven, like a Diamond spark with

The Epistle, &c.

its own lustre, then the course fail of humane Arts. Who would paint gold, or varnish over a precious stone? Rhetorical flourishes may please the wanton fancy, but never the truly sanctified heart; the nose may be pleased with perfumes, and the eye with delightful objects, but the hungry stomach must be satisfied with substantial meat.

To Conclude, It was, (I assure thee) the animation of such pious and judicious Friends, whose advice I had no warrant to slight, and not my own good liking, that hath put this into thy hands; I heartily wish your spiritual welfare thereby, and with the same Candor to accept it, as it is tendered,

Yours, and all that love the
Lord Jesus, and his Glory
in sincerity,

C. DUCKET.



MEDITATION. I.

JOHN 9. 4.

I must work the works of him that sent me while it is day, the night cometh wherein no man can work.



*I think, this wonderfull Coun Med. 1.
sellour, our Lord Jesus, hath in Isa. 9. 6.
this Verse so fully comprized Jude v. 25
the whole duty of Man (in
his own most gracious * de- Luke 9.
sign on Earth) and enforced the same with 10.*

so pregnant an Argument, as if he meant to speak no more to it, in the rest of his Gospel. Every word as it were striving with each other to deliver his *mind*, before the Sentence could be concluded.

I must work the works of him that sent me:
Our blessed Lord visited not the Earth to sit still, but dischargeth his great *Embassy* with so much ardency of Spirit, alacrity of
B Mind,

MEDITATION I.

Mind, and indefatigableness of Body, as if the sum of his own happiness lay therein.

And he that saith he abideth in Christ, ought himself also so to walk even as he walked, *John* 2. 6.

Object. But may some say, This concerns not us, but the Lord Jesus himself; for he speaks expressly here, *I must work the works of him that sent me: viz.* the work of mans Redemption, &c. we have nothing to doe, he worketh all in us, and for us?

Answer. Although (indeed) our Saviour intends here his own designs touching mans salvation chiefly, and so he speaks of himself, *I must work*, — he treading the wine-press of his Fathers wrath for us alone; yet therein also he intendeth and pointeth doubtless, at the duty of the Redeemed; who, as a return of their thankfulness towards him for so infinite a benefit ought necessarily to be conversant therein, while on this side eternity; namely, to work the works of him that sent them, &c. Which we may thus prove:

1. If Jesus Christ, who is God coequal and co-eternal with the Father, that by his power could make the Sun return as many degrees as he pleaseth, or restrain the Night from obscuring

MEDITATION I.

3

obscuring his day, if he should be surprized in point of time, while he was in the execution of his Fathers purposes; *did find it nevertheless expedient to improve circum-* spectly his day; then, how much more doth he intend us herein in our practise, as our neerer concernment, whose day is determined beyond which we cannot pass.

Job 14. 3.

2. If our Lord and Master must work so diligently, not for himself but for us, how much more are we to work; who doe it, not for him, but for our selves, for our peace, for our lives, on this moment depending our eternal welfare.

3. From the words themselves; *I must work*: that is, Every Mortall man, as appears from the later part of the reason given; The Night cometh when no man can work; that is, no man whose life the Night of death determines.

Therefore I must work, that is, I, and you, and you; every one, no age, sex, degree, condition soever, exempted from this duty: every one that hears or reads this, must lay his hand on his own heart and say, *this I must doe.*

If thou hadst known, even then, at least in this thy day, those things that belong unto thy peace. As if our Saviour had said, If thou

Luke 19.
24.

individual person hadst known, (nay look not another way as if I spake not to thee,) even thou, who ever thou art, that hast inhabited the Iniquities, as well as the City of Jerusalem, hadst been so happy in this thy day of opportunity, as to understand thy everlasting concernment, thou shouldst safely have been preserved as one of the Lords Jewells, from ensuing destruction; however the rubbish of that rebellious and obstinate City might have perished therein.

Say then Reader, *I am the man from whom this duty is expected*; that must work the works of him that sent me, while it is day; because the Night cometh wherein no man can work.

I must work; — *Επι δε, oportet me*, It becometh or concerneth me, I must, that is, *I must needs* doe it; there is no shifting it off, it must be, it is of necessity my duty, I must work. It is not then left to our discretion, to chuse or refuse, to work or to be idle; but it is a duty incumbent upon all that will be saved; and therefore we must set to it; Resolve then with thy self, *I must work*.

Work; — *εργάζου, fig. to trade, to negotiate*, Marth. 25. 16. Then he which had received the five Talents, went, *εργάζομαι*

MEDITATION I.

5

is idle, and traded with the same, and made them other five talents.

The earth was not made for mans resting place; *Why stand ye here, (saith our Saviour, Matth. 20. 6, 7.) all the day idle? Go ye also into the vineyard.* God hath two Vineyards in the World, A larger and more open, and that is the Universe, wherein every plant is the work of his Creation in generall; and there is his lesser, and more particularly inclosed and fenced about, within the larger Vineyard, and that is the Church of our Lord Jesus Christ, called, and chosen, which later, I conceive, he means here,

1. The World is a Vineyard wherein every man is set to work, and every thing in it, is exceeding busie; The idle man is the most inexcusable Truant, the most barren piece of earth in the whole Orbe; there is no Creature that hath life, but is busied in something for the good of the world, but onely the slothfull Man; even the most venomous Beasts, nay even Vegetables are industrious, they grow, bring forth leaves, buds, and yield fruit: nay things inanimate, The Sun with a pleasant face runs its course daily, the Moon yields her light and duly changes; the fire is restless in its catching flames, how busie the moving waves? nor

is the teeming Earth after so many thousand years, weary of her orderly production, and shall Man the most excellent of the Creation be unprofitable? 'tis action that doth keep the body both sweet and sound. Alas! how is the chiefest of Creatures Man, degenerated; so that indeed, many are not men, but the shapes of men, walking shadows, passing too and again, until they are ready to depart out of this World, before they consider wherefore they came into it. Some we have all their Lives buried in a deep silence, we neither know their entrance into the world, nor their passage out of it, having (as one sayes) their souls meerly for salt to keep their bodies from putrifying; others are in the mid-day light, where oft times they burn more then they shine, and not knowing themselves, are remembred of others by nothing but their ill bestowed labours; whereas it is the duty of every one, to be usefull some way or other to their Countrey, and not so insignificantly to cumber the Earth, as to Live undesired, and Dye unlamented. Upon whose Tomb no more deserving an Epitaph can be written then this, ———

*Tempus,
non Vita
vixit.
Seneca.*

*Here lies a Man, was born, and Cry'd;
Told sixty years, fell sick and Dy'd,*

As

MEDITATION I.

7

Esyon, a
Craft, or
Occupation.

Acts 19.

25.

As a remedy hereto, every man should be found in some calling, for the good and benefit of his Nation. A calling, (saith one) is a tye of every one from sloth.

Amasis King of Egypt compell'd every man under his jurisdiction once a year to give an account how he Lived. The *Turks* (as a Traveller relates) injoyn all of what degree so ever to be of some Trade: But *Sandsf.* 37 our Gentry scorn to be serviceable to any but their own irregular Wills and Pleasures, *fruges consumere natus*. At his birth he is not fit to be employed in any businesse, because he wholly depends upon the help of another. Afterwards when he comes to more years, he grows Proud, Stubborn, Unruly, Slighting erudition, as conceiting it superfluous to a man of estate. Again when he is come to riper Years, he then by the many flatteries and indulgencies of his dependants becomes audacious, insolent, peremptory, supposing all the world ordained for his peculiar ends, regarding nothing but the satisfaction of his own pleasure, nor giving any other account of his actions, then *hoc volo, hoc jubeo, stat pro ratione voluntas*.

Not that they all are so, but that the most
Are gone to Grass, and in the Pasture lost.

Herbert.

But

But what saith the Poet to such *Chrysalides*, such Golden outsidés.

Jh. Sat 8. Nil tibi majorum respectus, gratia nulla
Umbrarum, ———

———What your fore-fathers won———
Dyes there, no honour is to shadows done,

And again, ———

*Nobilitas sola est, atque unica virtus,
Prima mihi debes animi bona, &c.* ———

———*Vertu's the true and sole Nobility ;
With thy minds treasure first pay me a debt,
By deed and word the stile of vertuous get.
That thou art Noble shall need no Record
Or Roman or Gaulian, haile my Lord !
So I shall call thee of what ever Blood
That to thy Countrey art so great a Good.
But who will Honour him that's Honours shame
Noble in nothing but a Noble Name ?*

For as another saith ;

Distac.

*Honours fair mask, for all the Pomp & Bravery,
In Golden gyves is chain'd to Silken Slavery.*

Gentlemen therefore, as you have more
leisure, and better means and opportunities
then others, so furnish your selves answer-
ably with abilities, and hearts to do your
Countrey service ; Remember what the
Hea-

MEDITATION I.

9

Heathen hath told you, *non nobis solum*
mat.

I Must Work.

Vertue is said to be painted girded, to
 shew, that vertuous men ought not to be
 slothfull, but diligent and alwaies in action.

It's Recorded of *Alfred King* of the Sax-
 ons (a most Vertuous Prince in that dark
 time) that he divided the natural day into
 three parts; Eight hours whereof he spent
 in Prayer, Study, and Writing, eight in the
 necessary service of his body, and the other
 eight in the dispatch of his affairs of State:
 and that he might be exact therein, for
 want of better *Horology*, he distinguished
 those hours by the burning of a Wax Can-
 dle, receiving notice by the keeper thereof
 as the hours passed, so carefull was he to
 render a good account of his time. And

*Ann. Hist.
 Engl. f. 13*

we read of an Heathen Emperour that if
 upon any occasion he had not been so exact
 in his proportioned affairs of the day as at
 other times, would complain at night,

Amici diem perdidisti. Oh / my Friends I have
 lost a day!

The idle man (saith a Divine) is the Di-
 vels Cushion, on which he taketh his free
 ease; the standing water soon stinketh,
 whereas the current ever keeps clear and

clean.

*Titus Ve-
 spasian.
 Sueton.
 Holy Ig-
 natius was
 wont to
 say every
 time he
 heard the
 Clocke
 strike.
 There is
 one how-
 evermore I
 must be
 accom-
 ptable for.
 Dr. Hall's
 Med.*

cleanly. If I do but little good to others by my endeavours, yet this is great good, at least to my self, that by my labour I keep my self from hurt.

But Secondly, There is a lesser and more peculiarly || inclosed Vineyard, which our Saviour ^{12.} calls many into, and imployes ^{* Mar. 22.} them in, and that is his Church; whereof ^{14.} he is pleased to stile himself the proper Head, Master, and Owner; and such as are chosen and sent therinto are the peculiar Labourers, and from whom he expects utmost Diligence, and Endeavour. So that there is no being idle in this Vineyard neither, but as every one that is born into this world must be industrious, and in their places and stations serviceable for the good thereof; so more especially in this peculiar inclosure, must the *born of God*, be diligent in that work whereto they are appointed therein, and qualified with gifts and graces for the glory of God, comfort of our selves, and benefit of others. Therefore let every one that God in mercy hath placed here, consider seriously, I am not called hitherto be idle, *I must work* — the works of him that sent me.

Obj. Work! why? am not I unprofitable when I have done all?

Ans.

MEDITATION I.

11

Ans. Yet I must work, yea work out my Salvation, though not in point of merit, yet of Duty; as the way of Gods appointment, and so by the necessity of precept, and that strictly, *Mat. 5. 10. Jam. 2. 13. 1 Pet. 1. 12. Heb. 10. 24.* and as a means or way; as a man journeying to an inheritance, the way is the *Medium*, but not the cause meriting the inheritance.

Bona opera sunt
speci quædam seminaria,
charitatis incentiva,
occulæ prædestinationis
indicia
non fiducia
fundamenta, futura
salutis
trāsagia,
&c.
Bernard.

Works therefore should be found in the Elect. 1. As witnesses in that great Assize, that give in evidence concerning their calling and Faith, *Rev. 12. 14.* 2. As the condition of Gods promises concerning reward in Heaven, *Mat. 16. 27.* not for their merit but of Gods free grace, that will so Crown them; observe the Scripture saith no where, *for their works*, but *according to their works*, *Rev. 12. 13. &c.*

Obj. But they are called, *good works*, which we are to be found in *Ephes. 2. 10.* they may be said to be good only as they are perfected by and in the Lord Jesus Christ, and acceptable, because they proceed from him, and flow to him.

2. More particularly, a work (according to the Schoolmen) may be said to be good, *Univocally, or Equivocally*; Univocally when it is simply Good in respect of all circum-

Works
perfect in
Christ.

stan-

Imperfect
in us.

stances; *Equivocally* when a work is good in it self, but with all vicious, either in respect of the subject, or object, or means, or end, and herein commonly our works are defective.

A good
work,
how
wrought.

Mat. 5. 16.
Eph. 3. 10

The good works then, which the called of God must work in his Vineyard, (according to *Wollebins*) are wrought, *efficiently*, by the Holy Ghost, in respect of beginning, continuation, and perfection: *Instrumentally*, by Faith, the root of good works, *Rom. 14. 23.* *Materially*, in the affections and actions of a Regenerate Man, which the Apostle Peter calls *Vertues*, 2 Pet. 1. 3, 5. *Formally*, according to the Scriptures. The end of good works, the honour of God, the testimony of our gratitude towards him, the edification of our Neighbours, &c. The subject, man regenerated; not his merit of congruity, (as the Papists,) because it is fit, or congruous that reward be given to him that worketh vertuously; nor of *supererogation*, by which they say, they perform more than by the Law is required; but of duty solely. The adjuncts of good works, are their imperfections, and their necessity neverthelesse. And thus we ought to work. To work then, is our duty; But what works

works must the Elect be found doing? it follows, — The works of him that sent

Every heaven-born Christian is sent into the Lords Vineyard to work: He comes not in thereto of himself, but is sent, climbs not in at the window as a Thief, but enters in at the dore as a Covenant-servant.

You may know such as God sends not into his Vineyard by their Language, they either speak the language of *Ashtod*, or stammeringly pronounce the language of *Canaan*, *Judges 12. 6.* — *Zeph. 3. 9.* *Isa. 19. 18.* *Rev. 14. 3.* By their works, they bungle, and they boggle at their duty, they do it ill and slightly, and they do it lazily, they are like drones in a Hive, come in only to eat the honey of others labours, bring in none themselves; And by their fears in times of Gods visitation, they are enough to discourage a whole Assembly, when they are disappointed of their ends for which they came in, viz. credit, applause, profit, &c. *John 6. 66.* compare *2 Tim. 3. 12.* twas never their purpose to suffer for his Name; therefore they tremble, *Isa. 33. 14.* are amazed, *Matth. 22. 12.* murmur, flinch, withdraw, *John 2. 19.* in times of trouble; to the discouragement of others: But the true Servants

True la-
bourers
in Christs
vineyard.
How sent.

See Leigh
on Psal.
4. 3. &
Ainsworth

Servants of God are sent by Election, placed in by especiall Vocation, and by a gracious Qualification, made meet for their Masters use. Thus set apart for himself, wonderfully, gloriously, and by speciall favour and supply from God's Spirit enabled miraculously to bear the burden and heat of the day. As his very workmanship created in Christ Jesus unto good works, that they should be conversant in them, *Ephes. 2. 10.* And therefore (as Christ their Elder-Brother, *John 4. 34.*) doe the Fathers will, readily, industriously, cheerfully, even as the Angells and glorified Saints do it in Heaven. And thus sent of him, as a peculiar people, zealous of good works; we should *work*.

Thus every man that labours in this Vineyard truly, is sent, that is, elected, called, graciously fitted and enabled to doe his service, and also made willing thereto in the day of his power, *Psal. 110. 3.* No man how good natured soever, hath a propensity thereto of himself; never voluntarily have come and offered their service, but would stand among the crowd of the world, all the day of their life, idle in the Market of these perishing vanities without this speciall love of the Lord Jesus. And therefore 'tis very observable, where ye
read

MEDITATION I.

13

read of the Lords sending people into his Vineyard, *Matth. 20.* it signifies to be thrust into it, as Reapers thrust in their sickles to reap the corn, *Rev. 14. 15, 16.* Pray ye the Lord of the Harvest, that he will send forth Labourers, or (as in the Margin) compell them to the work, *Matth. 9. 38:* for men are very slow of themselves to work in his harvest; cast them out of that lazie sleepe condition they are naturally in, and by thy power send them to the work, or they will never be serviceable in thy vineyard. And thus we see, that we must work, how we must work, and who they be that can work in this inclosed vineyard of the Lord Jesus.

Q. Now what works must we doe?

The Text saith *τα ἑαυτα*, the works; that is, the proper and peculiar works cut out for thee to doe, not anothers, but thine own; *Exod. 20. 9.* *παρα τα ἑαυτα* *es*, all thy works, as the 70. render it.

Many men are better acquainted with what is anothers duty than their own. Like those *Lamiae* of whom 'tis fained they never put their eyes in their heads but when they went abroad, (and when they returned home put them up again into a box) *curiosè scrutari res alienas*, saith *Theodoret*; that they might

We must doe our own work

Not anothers. *Utinam perspicillu magis quam specula. Saith Seneca, We are apt to use*

use spectacles to behold other mens faults, rather than Looking-glasses, to see our own. *Esop* was wont to say, That most men carried a sack on their shoulders wherein they carried other mens faults at the heels of their own at the bottom. *Plus*

might pry more narrowly into other mens concernments. They alwayes love to have their Oar in another mans Boat, and while they presume to give laws to others, they walk by none themselves. Our Saviour himself marks them out, *Matth. 23. 4.* Alas! it will be one day asked, *Who required this at your hands?*

But mark the words further: The works Christians must be imployed in, are — *the works of him that sent them*; that is, such as God himself appoints us; which I shall shew hereafter. *Hoc age*, be sure ye understand that, and be diligent in them, be found in them when our Lord cometh, that he may salute thee with his blessing.

... *The works of him that sent me*: Note, it is not said *my work*; but *my works*; imploying the severall duties the Lord hath appointed his people to be diligent in, while they are in this life.

My Meditations lead not to a curious dissection of these duties into their proper parts, but rather labour to reinforce them in the Gross upon our practise while we have the opportunity, as I conceive the drift of our Lord is in this place.

These works are chiefly extrinsecall and intrinsecall; There are works extrinsecall that

Works
extrinsecall.

that properly relate to our Generation; and these we call our Generation-work, which *David* is recorded *Acts* 13. 36. to be found serving the Counsell, or Providence of God in, untill his Night gave him a release. Briefly, —

Dutch Annotations,
Acts 13. 36

Generation-work, is that work, or those works, which in God's method and providence a Saint is called to perform in his Generation.

What Generation-work is.

Qn. But how shall I know my particular work therein?

Ans. You may know your own work therein, 1. By due Observation of your own capacity: God hath his several works in his Vineyard, and qualifies his people accordingly for them; some he sets to manure and dig the ground, some only to cast out the stones and rubbish, grub up the bushes, some to repair the breaches in the walls, others are employed to plant, dresse, and prune the Vines, others to gather and bring them into the Vintage, others to bruise and press out the juice, while some are appointed Watchmen and Overseers, to look to the preservation of the same, and to take an account who comes in, and who goes out; and all serviceable and very usefull in their employments for the good of the whole.

How to know what work the Lord especially calls us to.

1. Observe, how thou hast prospered in

C

any

any of these workes thou hast undertook, how thou hast been fitted for it, how genuinely and dexterously thou hast performed it, what strength and assistance thou hast received in the management of it. 3. Observe what withdrawals and leanings to thy self by the Lord, where thou hast either loytered in that work, or wholly left it. 4. Weigh diligently the grounds and warrant for thy undertaking, lay it to the straight Rule of the unerring Scriptures; take notice what satisfaction and contentment thou hast therein, in times of streights and troubles, that thou canst say, in the greatest calamity, welcome by the grace of God I am in the way and calling the Lord hath appointed me, and I feare nothing; yea, when thou art to die, canst comfortably expect the Lords *Euge bone serve*; well done good and faithfull servant; for (with Christ thou canst say) Lord I have finished the work *thou* gavest me to doe.

Mr. Tillinghurst
his Gen.
work.

I shall not enlarge further herein, being already well done to our hands: nor on the external duties further of a Christian, though I have here a fair opportunity for it, it being, as I said, beside the design and extent of this Meditation; but passe briefly on to the second, *viz.* The intrinsecal work which consists principally in the retired
and

MEDITATION I.

19

and reflect aſt of the Soul.

As iſius dixit, is the Greek Proverb; Let us begin to work at home, there every wiſe mans care ſhould firſt be ſeen. I know of no publick action which the world is not ready to ſcan, nor truly, any ſo ſecret, which either the evil ſpirits from long experience gueſſe not ſhroudly at, or our own hearts are not witneſſe of; therefore it will be our wiſdome to retire home and be there duly imployed, as knowing we are ever in the eyes of our enemies, who (ſaith our Saviour) are they of our own houſe, I may ſay, within our ſelves. As Luther ſaith, *Hoc diſco mea experientia, quod non habeo tam magnam cauſam timendi extra me, quam intra me,* This I can experience, that my greateſt cauſe of fear is from within. And therefore ſaith Aug. *A me, me ſalva Domine.* Lord! deliver me from my greateſt Enemy, my ſelf. Let us therefore, I ſay, turn our eyes inwards, and well ſtudy our own hearts, there we may be freely bold to ranſack, riſe, toſs and tumble, judge, controul, and cenſure; that we may know our inward eſtate exactly, and take a due ſurvey of our ſouls, and what proviſion we have made for its externall welfare; this is commendable indeed; *Iſt hoc eſt ſapere,* (ſaith one) *non quod ante pedes modo eſt videre, ſed etiam*

Teſent. Adelpb.

illa qua futura sunt prospicere. This is wisdom (could one say in a dark age) not onely to understand our present concernments, but also to discern our future welfare to make sure for hereafter. O! that we were thus wise! How is it praise-worthy, to be well skil'd in other Countries, and to be ignorant of our own? what commendation for us to be still weeding another mans field, while our own lies over-grown and destroyed for want of dressing and culture? The heart of man is a labyrinth imperceptible, inscrutable, fallacious, to the discerning of which, our whole time, industry and best skill, are all too little. *Matth. 13. 16.* -- *Jer. 17. 9.* Hence the Heathen, by the light only of Nature, could say;

*Juven.
Sat. 11.*

— è Cælo descendit vixisti caustus.

Figendum, & memori tractandum pectore: —

*(fixt,
From Heaven came Know thy Self, and should be
In each brest, with each consultation mixt.*

Indeed a man need not care for more knowledge, than to know himself, he needs no more vigilancy, than to watch himself, no more victory, than to overcome himself, no more riches, than to enjoy himself. What fools are they that seek to know all other things and are strangers to themselves? that seek

seek altogether to satisfie other mens humours with their own displeasure, that seek to vanquish Kingdoms and Countries, when they are not Masters of themselves; that have little knowledge and less hold on their own hearts, yet seek to know and be possessed of all outward Commodities; Go home to thy self first, vain Man, and when thou hast made sure work there, (in knowing, contenting, watching, overcoming, enjoying thy self,) spend all the superfluity of thy time, and labour upon others, saith our English Seneca.

Dr. Hall.

While it is day, —

Theophy.

While my present life lasteth, or while I have opportunity, saith one; and so the word *ἡμέρα* of *ἡμέρας*, I desire, because the light of the day is alwayes much wished and longed for, and most acceptable and opportune. Are there not twelve hours in the day? (saith our Saviour) John 11. 9. If any man walk in the day he stumbleth not, because he seeth the light of this world, but if a man walk in the Night he stumbleth, because there is no light, &c. Walk while ye have the light, &c. John 12. 35. Thus it is sometimes taken for an artificiall day, And sometimes for time generally, Matth. 3. 1. Sometimes for the time of grace under the Gospel, Rom. 13. 12. 13. All which is our day.

Engl. Lat. in French.

'Tis a similitude taken from the common custom and condition of men, whom God hath appointed the day-time for labour and doing; see *Psal.* 104. 23. while Christ assumed the humane frailty of flesh and blood; *Heb.* 5. 7. (which he did only put off when he left the world and not our humane Nature,) while Christ here lived to perform the work of mans Redemption, which work because it was limited to certain times and moments thereof, he compareth the season and opportunity of working and doing the same, to a day, consisting of certain definite hours.

Work, *while it is day*, saith our Lord. *Post est occasio calva*, saith the Moralist; you must take time by the fore lock, or once slipped there is no revocation. You know not what you doe when you sit still, you know not how desperately you hazard all: Consider you are in the very nick, the very *periculum* of your time, which neglected you will repent too late. Our Saviour saith himself,

I must work the works of him that sent me, while it is day:

I will hear (saith David, *Psal.* 85. 8.) what the Lord will speak; for he will speak peace unto his people, &c. but let them not turn again to folly; or, as one glosseth on the place:

place : *Let them not fool away their time.*

Alas ! how do the most miscarry herein ! yea, in the midst of our frequent allarmes of death ! being troubled at nothing so much, as how to add feathers to the wings of their time ; to spend away their day fast enough . while by their importuning diversities of foolish inventions , they mangle their precious opportunities into an hundred thousand pieces ; every one of which in the mean time taking from them one part of their lives, and admitting of no leisure for the consideration of Eternity, untill they are irrecoverably plunged into destruction.

Plurimi faciunt quæ minimum habent momenti, minimi quæ plurimum.

A great part of our lives sliding away while we doe evil things, a greater, while we doe nothing ; the greatest part of all, while we are doing things impertinent, and that concerns us not.

Bernard hath a notable Expression to this purpose, speaking of some calling one to another, *Come let us be merry till an hour be past :* saith he, (speaking with indignation) *what , wilt thou doe thus and thus till an hour be past ! what , pass away that which the mercy of the Creator hath so far indulged to thee, as to give it thee for repentance, and to get grace, and to obtain pardon ! No, no ; we must work while it is day: Ah !*

you that trifle away so many golden hours and seasons of mercy, have you no God to honour? have you no Christ to believe in? have you no hearts to change? no sins to beg pardon for? no Souls to save, no Hell to escape, no Heaven to seek after? The Candle of mercy is set up (saith one) not to play by, but to work by. I have but a little sand left in my Glasse, too much of my day is spent already, I must redeem time.

Mr. Burroughs.

This, (said a good man of our dayes now with the Lord) is one of the most serious points that concerneth the children of men: and usually one of the first things that the Lord settles upon the hearts and consciences of those whom he converts to himself. For a man going on in the wayes of sin and of death to bethinke himself; Lord! where am I? what am I doing? what is like to become of me? wherefore am I born? Then God answers, that which thou hast to doe here, and are sent into the World for, is to make provision for Eternity; 'tis about this great businesse, to make up all between God and thy Soul; this was the great businesse of Jesus Christ, for which God sent him into the world for thee, viz. to work out mans Redemption, and which he hath done with so much earnestnesse, while his day

day was here, and must be ours, viz. by Faith to discern and apply this great salvation; and look that you be carefull in it; for though your day be short and uncertain, yet in truth this great businesse doth depend upon this short and uncertain time; which if we fool away and trifle out, we are lost and undone for ever.

In the Meditation of this point, me thinks I cannot but look upon God, as beholding all the children of men, in their fallen, lost, sinfull and miserable estate with pity and compassion, saying, Poor Creatures! they have sinned against me, and have made themselves liable to eternall wrath, which they understand not, which they are not able to bear; well, a little time I will grant unto them, to sue out their pardon, and to come in, and make up their peace with me, and I will give them means for that end: but let them look to themselves for according to the improvement of the day that I now allot them, so shall it be with them to all eternity, if they neglect it, the Night of misery shall surprize them, and then they are gone for ever. So that the tenure upon which we all hold our lives, is no other then as a Malefactor condemned to die, who hath granted to him through the favour of the Prince, a little time of reprieuall and
some

some intimation withall given him of a possibility in that time to sue out his pardon, and according as he spends that time, so shall it be with him for life or death. Thus I say, we all hold our lives, we are all condemned before the Lord, only God hath out of his infinite grace provided a way and means of salvation for the children of men, and gives us a little time (we know not how long our day will be, whether a Naturall day consisting of 24 hours, or an Artificiall day, only of 12 hours, the longest hath its night) to look about us, to provide for the making up of our peace with him; and if that be neglected, the Sun nevertheless runs on its course, and will set at last upon us, do we what we can.

It is reported of *Alexander*, that when he went against any City, he did use to set up a lamp burning, and would make Proclamation that whosoever came in while this lamp was burning should find favour and have his life, but whosoever staid 'till this lamp was out, he was but a dead man.

Know that God hath set up a Lamp, and our life is the lamp, and God proclames, whosoever comes in while this lamp is burning shall find mercy; but if you stay 'till the lamp be out, there is nothing but eternall misery to be expected. Now this lamp may

may not only go out upon the consumption of the Oyl, but it may be out by accidental means: every one hath his day of grace, but as the dayes in the year much differ in length, so these dayes of opportunity. It may be thy day is the shortest day in the year of God's appointment of humane life; and if thy lamp be once out, this day of opportunity is past, and your work not done, woe, woe for ever. Therefore, *whatsoever thou hast to doe (saith Solomon) do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccles. 9. 10.*

Were there no other circumstance to set a high valuation upon time, this were impressing. That all these fair and shining bodies above our heads, and chiefly the Prince of all the lights of Heaven, the prime and crown of all corporeal creatures do tire and wast, as it were, their celestial vigours with the incredible swiftnesse of endlesse revolutions, to beget and give us time, who for the sin of every moment in it, deserve eternitie of punishment; and wilt thou dare to trifle out that time?

The night cometh,

Several Nights poor man hath to becloud and hinder him, wherein he can act nothing to the good of his Soule.

1. As

Night of
Afflictions,
doubtings,
brings,
despair.

1. As first, the night of afflictions, doubtings, despondencies, the night of despair, John 12. 35. *Walk while ye have the light; why so? lest darknesse come upon you; for he that walketh in darknesse, knoweth not whither he goes;* then, ignorance, hardness of heart, misinterpretations of Gods gracious dealings and purposes, misapplications of Gods threats & judgements, with several other temptations, which draw as it were a vail over the eyes of the soul; that he cannot in no wise see his way to life. And therefore is that gracious direction to such a benighted soul. *Ten wait upon the name of the Lord, and stay himself upon God, Isa. 30. 10.* Lest in the Night of your Despair ye be devoured by sin and Satan; and so the Word *not*, night, cometh of *ruin*, to strike, to cut assunder; because Christians in that condition usually apprehend themselves stricken of God, and smitten with his fierce anger, yea, separated from the light of his countenance and all hope of mercy, having trifled away their day of grace, and cut assunder the thread of comfort; It is called in Hebrew *Kailab*, of the yelling or howling of wild beasts in the night; or *Jom*, of the tumult, stir and confusion therein; as when an onset or beating up of Quarters by the Enemy happen in the night it is much more terrible and confused; and so are the fears, confusions and distractions of a bewildred, darkned,

Not, &
ruin.

darkned, deserted soul, whom the Divil
 as a roaring Lyon seeketh to devour. Christ
 calleth the hour of darknesse (to which he
 was in his Passion shortly to be subjected)
 the Night, wherein he should not have the
 opportunity of doing good, healing, prea-
 ching the Gospel, &c. to the people,
 by his bodily presence. Sicknes, impo-
 tency, old age, &c. are Nights, (as in-
 deed all * deep afflictions are) wherein
 we have little or no opportunity for the ser-
 vice of God; Therefore (as one of our Di-
 vines hath written) thou hadst need hoard
 up a great stock of Prayers, Meditations,
 &c. thou hadst need be industrious and
 double thy diligence in the service of God,
 while in health and prosperity; for though
 afflictions, as sicknesse, pains, troubles in the
 beginning, will drive a Child of God closer
 to God, bring him oftner on his knees,
 thrust him more into the Assemblies of
 Saints; yet assure thy self, grievous and
 long continuing afflictions, sicknesse, pains
 and troubles, will rather bereave thee of the
 capacity thereof, and make thee livelss and
 listless; when all thy thoughts, patience, re-
 solutions will be taken up in the sustaining
 thy miseries. *I am so troubled (saith Asaph,
 Psal. 77. 4.) that I cannot speak.*

I remember the Author before mentio-
 ned in his Sermon upon those words of So-
 lomons,

*Loquax
 cura levis
 + Ingens
 stupens.*

Dr. Smith

Heb. 10. 2

Audies
plerosque
dicentes, a
quinqua-
gesimo in
ortum se-
cedam,
sexagesi-
mus annus
ab officiis
me dimi-
tet; et
quam tan-
dem lon-
gioris vi-
ta prædem
accipis?
quis ista
sienti dis-
ponis ire
patiatur?
Seneca.
de brevi-
tate vite.

Isaiah, Eccles. 12. 1. Remember thy Creator in the days of thy youth, presents an aged man blind, deaf, dumb, and childish again, before the procrastinating young man, with such like expressions, *Look here my Son, Is this man fit to pray, read, hear, repent, learn the Principles of Religion, convert, &c. that can neither hear, speak, see, nor understand any thing; but like a Child, had need again to be led, fed and nursed? can he bear instruction, whose aches fills the room with cries and complaints? Take heed thou lusty Gallant that now erectest thy plume above admonition, and scorneth advice about thy soul as a dull unseasonable discourse, but idletly away thy day in dressing, mistressing, and complements: the Night of afflictions, sorrows, despair may eclipse thy sunshine, the Night of old Age will surprize thee; and then alas! what will become of thee! Prov. 7. 22, 23.*

Night of death. 2. But the night of death (I conceive) is hereby more properly meant, though the other be not excluded,

The night of death will most surely come upon us, the forementioned nights of Afflictions, Desertrions, Age, we may escape, but it is appointed for *all men* once to die; According to that old Acrostick,

Mors solet innumeris morbis abruptere vita M
 Omnia Mors rostro devorat ipsa su O
 Rex, Princeps, Sapiens, Servus, Stultus, Miser, Ege R
 S is quicunque velit, pulvis & umbra sumus S

Which may be thus Engished:

Death hath his many wayes to cut the threa D
 E ven of mans life; at whose impartiall stroak E
 A ll tumble into dust: The great Dian A
 T he King, the Peasant, Wise, Fool, small & grea T
 H ere to submit, all Creatures that have breath H

The most illustrious person in the world,
 is but like glasse, *dum splendet frangitur*.
Agrippa and *Bernice's* glittering pomp, is
ut vasa fragilia, *Acts 17. 23.* but great fan-
 cie. And while *Herod* in his Throne is ele-
 vated with the loud acclamations of a God,
 he dies in all his glory like a Beast, *Acts 12.*
21, 22, 23.

Ut sicca fragili vasa franguntur luto.

Buchan.

He that was even now shining as an Angell
 in gold and lustre, is broken to pieces as a
 Potters vessell fit for nothing but the dung-
 hill: Glasse! yea much more frail then
 glasse; for glasse with care may be preser-
 ved to many Generations, but Man, not-
 withstanding the greatest care, will certain-
 ly break in one. At one time or other
 death casts his Funerall cloth over all,
Eccles. 1. 16.

Psal. 2. 9.

Sub

Sub tua purpureis venient vestigia—

Deposito luxu: &c. —

Omnia Mors aequat; —

Art thou a poor Man, the World hath buried thee already, while thou art living a retired, private, obscure life, go whither thou wilt no man takes notice of thee; Fortune with her bustling train hath overshadowed thee, and shrowded thee into oblivion; and when thou shalt steal into the dust from the grim visage of her contempt, what art thou ambitious of, more then to avoid the molestation of thy ashes, by pulling over thee this Epitaph.

Here do I lie depriv'd of life,

A most miserable and poor:

Do not demand my Name, I dy'd;

Remember me no more.

Poor Heart! and yet the Lord thinketh upon thee, *Isal: 40. 17.* if godly, thou hast the advantage of thy Despiser, *Luke 16. 25.* the end crowns all.

Art thou Great, Rich, Honourable in the world, yet thou canst not escape the Sith of death. History records, that in the circle of thirty years, death hath involved in his womb (save one) all the Kings of Europe: he that hath lived thirty years, hath been contemporary to three Emperours, four Grand Seigniors, and as many Popes. The
vastest

vastest mind hath at last left its body to be
 confin'd to an Urn.

*Tu Virum capies quem
 or his terra*
 non capit? Saith Severus the Emperour taking up an Urn in his hand.
Lip. Exemp. Pol. p. 175.

Saith Juvenal;

*Expende Hannibalem, quot libras in Duce Satyr. 16.
 summo Invenies?*

Weight Hanniball, how many pounds canst find
 In that great Generall's body?

Mors sola fatetur,

Quantula sint hominum corpuscula----

Death doth alone deal plainly and declare,
 What things of nothing humane bodies are.

Alas! through how many dyings do we
 come to our death, and how many deaths
 are we incident unto? infinite are our
 wayes out of this world, that have but one
 way into it.

The Night cometh,

Time wears away and we must wear
 with it, that runs away from us, and
 we must follow after it. Every day that
 opens, discovers new things, and with the
 rising of the morning, arise new alterations.
 There is not the shortest moment that
 passes, but shortens somewhat of our lives,
 which can never be called back again; If
 all this great body of the whole Earth were
 turned into a lump of gold, it were not a-
 ble to purchase us one minute of time. In

the place where the Tree falleth there it lieth, *Eccles. 11. 3. and 12. 7.*

Night of
Judgment

3. But (thirdly) alas! this is not the worst; There is a worse Night follows this of Death, and that is the everlasting, dismal dark night of torment. *It is appointed unto men once to die, but after this the judgement,* Heb. 9. 27.

Revel 6. 8. *And I beheld a pale horse, and his Name that sat on him was Death; and what then? and I ell followed him.* Where death surprizeth any one in their naturall condition, that have not finished their work of making up their peace with God, Hell follows at the heels, a Night that is full of horror and blackness of darknesse, as *Jude* terms it, *verse 13.* a Night that never will have day: there will be a resurrection after Death, but none after Judgement, but blacknes of darknes for ever.

Meditate then with me a while, O poor delayng Soul, come sit down by me a little and let us consider. The Night cometh, and we are launching into the Ocean of Eternity, but God knows, we have made but little provision for it! It may be 'tis the Ocean of the wrath of an infinite God, that we are now launching into; certainly (except we have good assurance of the work done between God and our Souls) the sight of

of the infinite Ocean, into which we are launching immediately after the approach of this Night of death, cannot but make us give a dreadfull shriek, when we see we are now like to miscarry eternally. *Animula, vagula, blandula, Hospes, comesq; Corporis, Quæ nunc abibis in loca pallida, rigida, nudula, nec ut soles dabis jocos, &c.* saith Hadrian when going to die; so may we say, Now farewell all our loving friends, that we so-laced so much with, farewell all our merry associates, our good fellows, with whom we have loytered away so much precious time. Our Sun is set, our Night is come, and I must wander among these pale, gasty Ghosts and infernal spirits in perpetuall darknesse, and never see you again, (to have any more pastime with you) untill I see you all of a light fire, at that great and dreadfull day of Christ.

The Night cometh, wherein no man can work,

That is, when there is no season for work; Men usually lie, or sit still, in the dark: as the *Egyptians* in that Night of their Judgement, *Exod. 10. 33.* when they rose not from the place in three dayes where they sat down. When no labour, prophesie, or place for repentance is to be found, *Isa. 55. 6. 1 Cor. 13. 8.* no righteousness to

lay hold on after this life, never check of conscience more, never faithfull reproofe more, never any working of God's Spirit more, no hope of salvation by Jesus Christ more, in the place where we are going. It is not according to what we can do hereafter, but according to what we have done here in the flesh, 2 Cor. 5. 10. so will it be with us for ever. It is the Observation of the Schoolmen, That what did befall the Angels that sinned, that in death befalls wicked men, they were presently stated in an irrecoverable condition, so are wicked men when they die.

Punctum quod vivimus, & puncto minus,
 we are upon the very *iota* of our time; If a man should come to the City of London, about a businesse that concerns his life, and the time he had to doe it in were very short, how industriously do you think would he spend that time? every time the Clock strikes would go to his heart. If a poor dampt soul should by extraordinary dispensation from God have one hours redemption from torment as a second time of gracious visitation, O how highly would he prize it! with what insatiable grasping and dear embracement would he labour to lay hold upon Jesus Christ, and his gracious promises? In a word, he would so freely
 work

work the works of him that so graciously afforded him one opportunity more, that in demonstration of thankfulness (might he be so happy as to have it) he would spend every moment, not only of that hour, but of all that great body of time, which lies between the Creation and the Worlds end, as vigorously, as readily, as ever did the most mortified Martyr on Earth, and think it far too little. But alas! alas, his Day is gone, his Night is come, and there is no more working for him for ever. Yet, — Prayers and Tears may do thee good; but stay a while, and though streams of blood should flow from thee, and thou shouldst cry and howl to God to all eternity, it would never doe it. *There is no work, nor device, nor wisdom, in the grave whither thou art going.*

As there is in Hell no possibility of changing condition in respect of the definitive sentence and doom from God for its perpetuall misery there; so is there left to a damned soul not any capability or means of restoration, in regard of the indisposition to any good, nay direct contrariety and opposition to a good thought, in those absolutely evil spirits.

Suppose God should say to a damned soul, well, though you have wretchedly squandered

draw away your day of grace while you were living, yet I'll offer you one Plea of recovery more; If you will now in Hell repent of your evil deeds, and turn from them unfeignedly, and make my glory your utmost end, I will yet release you out of your torments: alas! they could not do it, no more then a black puddle can send forth clear water; they are wholly evill, not a holy thought, or desire in Hell, no more then the Divell hath in him.

Obj. No! may some object, what say you to that parable of our Saviour *Luke 16. 27.* And *Dives* said to *Abraham*, (he being now in Hell and in torment lifting up his eyes, and seeing *Abraham* afar off, *ver. 23.*) I pray thee send to my Fathers house, for I have five Brethren, that he may testifie to them lest they also come into this place of torment; had not *Dives* a good desire to prevent his Brethrens misery, and to the salvation of their souls? was not this a good thought?

Ans. To this I answer; No surely, nor doth *Dives* here desire it upon that account; but in regard he in his life time had been a means to debauch his Brethren, and bring them into that riotous and luxurious course with himself, he thought their coming into Hell too, might be an agravation of his own torment,

torment, and therefore out of self respect, not any good to them, he begged they might not come there.

The main scope of the Parable is to shew, that we must make use of such ordinary means as God hath here appointed, and not look for extraordinary wayes to pull men out of their desperate condition; to the Law, and to the Testimony, *Esa. 8. 20.* Thus you see the night cometh, *when no man can work.*

If a man be set about a work, and he knows when it is gone out of his hands, he can never mend it, he will not be carelesse in it, but will lay his work to the rule, and labour with utmost art, to make all sure; know O man! it is even so with you and I, in respect to your eternal condition: that which we do in this inch of time, must be available for ever, we cannot mend it afterwards; our night when once come, our work is then done; put Toolles into a dead mans hand and he cannot use them, how good a workman soever he was before in his life time, now he can work no more then the Tool it self; he can neither Hear, See, nor Stirre, but away with him to the Grave, there to lye in the dark and silent Caverns of the Earth, whence no more to be seen, no more return, no more opportunity, no

*Non licet
huc errare.*

more day for ever. *Soles occidere & redire possunt, &c.*

Saith the Poet.

Catullus.

*The Sun may set and rise ;
But we contrary wise,
Sleep after one short light
An everlasting Night.*

*Singulos
dies singu-
lar vitas
puta, &
quotidie
demitur
aliqua
pars vite;
hanc ip-
sam quem
vivimus
diem cum
morte di-
vidimus.
Seneca.*

O! Let us then be wise for Eternity, and seeing each day is a new Life, and an abridgement of the whole, let us so live, as if we counted every day our last and first; as if we began to live but then, and should live no more afterwards in this world, So shall we work the works of him that sent us, while it is day.

MEDITATION. II.

Upon sight of a Chrysell.

Med. 2.

I Wish we would consider our selves set in this world as a Chrysell which placed in the middle of the universe, would give free passage to all that light it receives from above: and that by good example, by an high estimate set on vertue, by discounte-

nancing

nancing of *Vice*, by comforting others, by Christian converse, we would impart those Talents we have received from Heaven, to all Creatures; and this without disguise-ment, or the least claim of propriety, giving obedience and passage to them as the *Chrystall* to the light.

And that all those Honours and commendations which we receive from below, should freely passe through us again up to God, no otherwise then the *Chrystal* transmits the beams of several Torches set under it, purifying and darting them more sparkling towards Heaven. For this indeed is our bounden duty, to render unto God all that Honour and Praise we receive from men, who alone is worthy of all Honour and Glory: and who hath therefore bestowed upon us such things as are praise-worthy, not that the praise thereof should rest upon us, but passe through us towards him, that he may be blessed and praised in all things.

It is further observable, if nothing be opposed to the *Chrystall* to receive that light which passeth through it, it appeareth not at all: And though the Sun bestoweth his beams from above, and the Torches their flames from below, yet these for want of reflection, remain only imperceptible in the *Chrystall*. So, though we receive the Hea-
venly

venly light, and abundance of graces, if we make no approaches to God, and to our Neighbour, by rendering to the one his due, and to the other what is truly Charitable; it may be we have a light, but that's only in our selves, and hidden under a Bushell; which being so streightly confin'd, cannot produce its effects of Communion, and is in danger in short time to be Choaked and extinct. Our graces wear brighter with the usage and more transparent.

Therefore consider also, when the Sun shineth upon a clear Chrystall there is not any corporeal thing more capable of that Lustre, or that receives its beams with so great splendor.

Further, between it and the Sun no light is seen, but after it hath past through the Chrystall, it becomes bright and glorious, and also burns according to the figure to which it is disposed: To shew us, that what passeth between God and our soules, is a work only of the Closet, which ought not to appear abroad until it hath passed through us to others.

Let us then delight to be penetrated by the spirit of the All-piercing God, and by its graces: that after his beams hath lightened and warmed us, they may afford the light to all about us. *Let our light so shine---*

Let

Let us also imitate that clear *Chryſtall* which composed of ſolid matter, yet gives free paſſage only to the light. Let us like it be impenetrable to all, but what proceeds from God, and returns to him. Let us not as we commonly do, deſcend to the appetites of ſenſe, and luſt inordinately after earthly things, which is to caſt dirt upon the *Chryſtall*; whereby, that which is clear in its ſelf, by reaſon of that filth which invironſ it, is no more capable of light, than is the dirt upon it; And if we will reſtore it to its former transparency and penetrability, we muſt waſh it well, I mean our polluted ſoul in the clear fountain of the blood of our Lord Jeſus, *Zeck. 13. 1.*

Let us finally, offer up our ſelves by a preſent reſignation of the whole man, to be guided and taught by him, that we be not defective in the right uſe of our graces, which he hath mercifully beſtowed on us, neither for our ſelves nor others; that we bury not his Talents; imitating the *Chryſtal*, which is firſt penetrated by light only, and then ſcattereth it abroad, Let us appear without a maſk before the face of all the *Prov. 4. 18.* World, ſpeaking palpably both by the mouth of our actions, with the Spouſe in the *Canticles*, *My Beloved is mine and I am his*; *Cant. 2. 16.* and by our Enſample and diligence, endeavouring

vouring the increase of those souls that thus love, opening and making plain the way of love, and shining with the refulgency of that glory that is risen upon us, *Isa. 60. 1, 2. Matth. 3. 16.*

MEDITATION III.

JOHN 6. 68, 69.

Lord! to whom shall we go? Thou hast the words of eternall life. And we believe and are sure that thou art that Christ, the Son of the living God.

Med. 3.

IT was no great wonder surely, for Christ to have many followers when he so frequently wrought his Miracles, healed the diseased, and dealed out his bread to the hungry.

If the world had seen Christ, as *Peter, James and John* did, in his glorious transfiguration in the Mount, *Matth. 17. 1, 2.* when his Face did shine as the Sun, and his Rayment as white as the Light! The greatest Rabbins would not have disdained to have been his Disciples, that they might alwayes gaze on this glory; nor *Nicodemus* have been ashamed to repair unto him in the

the day time, (whose Excellency neverthe-
 lesse conjured his heart to seek him as his
 utmost felicity :) Or, if the Lord had ap-
 peared to them in the outward splendor
 and magnificence of a King, who among
 them would have doubted of his being the
 true *Messiah*?

But for the poor illiterate shepherds to
 leave their esteemed flocks so indifferently,
 which with so much care and hardship they
 nightly watched, and rescued from the de-
 vouring Beast! to make such haste to see a
 poor Babe wrapped in *rags, and lying in
 a Manger!

For so many eminent *Sages*, to come so
 far to worship a poore womans Child (as
 the world reputed) and present with such
 gifts! and to return home with such abun-
 dant satisfaction at the sight of so mean an
 Object, (to outward appearance) as not to
 regard the injunction of *Herod*!

For old, devout and experienced *Simeon*
 in the glorious Temple, to take notice of
 this meane Babe, yea to rejoyce in him as his
 All sufficient Saviour! *Luke* 2. 30. -- 36,
 37, 38.

For a poor Carpenters Son (so generally
 reputed, *Matth.* 13. 55.) with a company of
 Fisher men, and other poor men at his
 heels, wandring up and down, having nor a
 place

Luke 2. 8.

Gen. 31.

39: 49.

Matth.

23: 10.

to send.

Mat. 2. 8.

12.

Luk. 9. 58 place where to lay his head; to be deified with loud Acclamations by the Citizens of

The great that great Metropolis, and the very Children, *Mat. 21. 9. Hosanna in the highest!*

For a dissolute Thief, who possibly never before minded Christ or his Doctrine, in that torture of body, to exceed all the Apo-

stles and followers, that had tasted of Christs wonderfull Power and Miracles for some

years, when Peter had forsworn him, and the rest forsook him; to down him in the face of

all his enemies, to vindicate him, *Luk. 23. 41.* and while Christ hung by him on the Cross,

to cast himself upon him for Salvation and Happinesse! Oh! admirable power of

Christ—
Luke 23. 32. As Peter saw Christ glorious in the Mount,

with his corporeall Eyes; so he, and these through the vaile of his flesh could discern

the rayes of his God-head, by the Eye of Faith. Jesus Christ did as it were take a-

way his hand, and shew the Eyes of their Soul his Glory, *Exod. 33. 22, 23. (we believe*

and are sure that thou art Christ, the Son of the living God.) from which, no outward mea-

nesse, or worldly contempt should shrow'd him; therefore, though all the world should

forsake him, that walked after him by senses, they are not stumbled that follow him in

the Spirit.

MEDITATION III.

47

It was a Spiritual sight of the Glory of God, that *Moses* so earnestly Petitions him for in the Chapter before mentioned, *Exod.* 33. *I beseech thee shew me thy Glory* | v. 18. *Moses* had talked with God Face to Face before, as a man speaketh unto his Friend. v. 11. and the Lord had promised, to be with him and his people, and to know him by name, v. 17. but all this will not satisfy, *Moses* must have a view of him in the * Spirit: here the Saints see beyond the world, in comparison of which *Paul* can see all things but Dross and Dung, the Martyrs suffer gladly the most Exquisite tortures to enjoy, | *Heb.* 11. 34, 35—39.

* Heb. 11.
37.

It pleased the Father that in him (viz. Christ) should all fulnesse dwell, *Col.* 1. 19. not full, in the concrete, but fulnesse, in the abstract, nay, all fulnesse, bread to strengthen, *Joh.* 6. 48. wine to comfort, *Joh.* 15. 1. gold to enrich, *Rev.* 3. 18. He is all in all, *Col.* 3. 11. It dwells in him, 'tis not transient but immanent, as light is in the Sun; it dwells there, fulnesse, not of the Creation, but God-head. Therefore sing the glorified Spirits. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; yea, unto the Lamb he is given for ever and ever* | *Rev.* 5. 12. 13. Because of the savour of his sweet and
precious

* His
Name,
Isa. 9. 6.

precious graces and * excellencies, therefore do the Virgins love him, Cant. 1. 3. Hence Augustine though his ardent affections towards him, breaths them out thus—— *Animam meam odio haberem si alibi quam in Christo invenirem; si scribas, non placet mihi nisi legam ibi Jesum; si conferas, non sapit mihi, nisi sonuerit ibi Jesus; quia Jesus est in ore meo mel, in aure melos, in corde jubilum*; said this spiritually experienced Father; What do I value my soul, more than to find it in Christ, if you write never so elegantly, it pleaseth me not if I cannot read Jesus there; your conference adds nothing to me, unless you declare Jesus; because Jesus is in my mouth as Honey, in my Ears as the Melodious Musick, and in my heart a Jubile.

They saw the weight of their salvation to lye wholly on this corner stone, 1 Pet. 2. 6. 1 Co. 3. 11. 12. uniting both parts of the building together, God-Man, and man to God, so making them one.

Cant. 2. 14

They groan to be like him, to see him as he is, 1 Job. 3. 2. that is irradiated, and enameld with his Glory.

Isa. 45. 2. *Thou art fairer than the Children of men*, Esa. 11. 1. Jer. 23. 5. — 33. 15. Zach. 3. 8. 6. 12. *Japhiapheta* the word is doubled to increase its significancy, and to exalt its subject beyond all comparison. The Chaldee

MEDITATION III.

dee Paraphrast reads it, *thy fairnesse O King
Messiah is more excellent then the Sons of Men,
Pulcher admodum præ filiis hominum, ex-
ceeding desirable.*

John Baptist saw it, *Mat. 3. 14.* before the
Lord from Heaven so eminently witnessed
it, *ver. 16. 17.*

Hence Peter and those poor Disciples
could own Christ so cheerfully, when the
Multitudes could follow him no longer
then his Loaves lasted.

That such illiterate men should under-
stand the Great, the Deep, the Glorious
things of God, that were hid from the foun-
dations of the World, it is a wonderfull
work; therefore when John sent to know if
he were the *Messias*, Christ gives this as one
argument. *The poor receive the Gospel, Mat.
11: 5.* why, was that an argument that
Christ was the *Messias*? was it not rather an
Argument against him, that the poor did it?
if the great ones had done it, it had been an
Argument. No. The poor receive the
Gospel. And that those that are poor and
weak in other things, should have this migh-
ty power wrought in their souls, to be able
to receive Christ & the Gospel; this is an ar-
gument of the mighty power of God: to have
the use of the Eye of the Body, by which
we can see the great works of God, the

E

Sun,

Sun, Moon, and Stars, and can take notice of the Glory of God in these, this is a great blessing; but O what is it to have a principle within us, an Eye of Faith, clearly to discern a Glorious Redeemer, though obscured with the obloquie, & disgrace of the world: to see the King in his beauty, though the outward visage be marred more then the Sons of Men; to see him altogether Lovely, that others deride and scorn; to behold him exalted a Prince and a Saviour to thy Soul, when others cry him down as a Malefactor, a friend of Publicans and Sinners, and all this by the Eye of Faith; the Eye of Sense is precious because we can see the visible objects by that; the Eye of Reason is more precious, because it can make that seen which is not seen by the Eye of Sense, can discourse from the effect to the cause, and from one cause to another, till it leads to God the first being of all; but this Eye of Faith is more precious, because it gives unto us such evidence of the glorious things of God; yea, presents Christ himself in his transcendent Excellencies to the soul: and not only as so in himself, but as so, to us, to our infinite and eternal peace.

Well, we see God hath in the last dayes spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also
he

MEDITATION III.

51

he made the world, who being the bright-
ness of his glory, and the express image of
his Person, and upholding all things by the
word of his power, when he had by himself
purged our sins, sat down at the right hand
of the Majesty on high. *Heb. 1. 2, 3. see Phil.*
2. 6, 7, 8, 9, 10. compare with John 7. 46. Luke
4. 22. Mark 7. 37. Matth. 16. 16. — Mark
5. 7. Matth. 27. 54: Therefore, though we
have known Christ after the flesh; yet now
henceforth, know not him so, no more. *2 Cor. 3. 13.*

MEDITATION IV.

GEN. 19. 4.

Unstable as water, thou shalt not excell.

Water hath a quality to cool and to *Med. 4.*
make clean, but *Heben* is not like
to it in these respects, having been
hot by lust, and unclean by polluting his
Father's bed; but he is compared to water
for its lightness and instability; this Ele-
ment is easily moved by the winds into
waves, and naturally cannot contain it self,
within its own bounds, the Sea is in a con-
tinual motion of ebbing and flowing; such
is the mind of Man led away with lust. The

Engl. An-
not. in
locum.

word here used, is joyned to vain, *Judges 9. 4.* [*vain and light, or unstable persons,*] and with treacherous, *Zeph. 3. 4.* for that they are *unstable*, or, *light* and *vain* men; who by their lightnesse and unconstancy, are easily drawn to be treacherous toward those that trust them, and being apt to be deceived themselves; *1 Pet. 2. 14.* they are ready to be used for deceit of others: and to divide from them, to whom they should adhere, see *Jude 12. 13.*

See how conceitedly wise, strong, righteous, ingenuous do the most men of the world think themselves; this poor, unstable, silly nothing Man! and yet for all that how miserably doth he lose himself in every Enterprize! yea, the best of men, how doth his Neighbour find him out? his inconstancy in every undertaking, his inconsistency in his very principles; and how may he write folly on his most mature designs. Yea, Lord, even in his very thoughts and reservations (which he would have esteemed pure, and holy, as being out of the fear of men) how doth thou brand with continuall evill! *Gen. 5. 6.*

Either we miscarry in the design it self, or else in the management thereof; either our design is wholly abortive, or the beginning, *medium*, or end, evilly or superfluously ordered.

dered. A bad cause drest up with fair pretences, or a good enterprize spoiled with sinister ends; the best commonly, when weighed in the ballance of the Sanctuary, found wanting; which produceth so many inconveniences, such sad events and effects. As daily experience teacheth us, uncertain motions have their like issues: So that the Man that hath seated himself on the hill of eminent Profession to day, falls miserably into the pit of Apostasie and scandall to morrow. And he that sits upon the upper part of the wheel of Honour and Reputation now, anon is turned under the spoke of obloquy and reproach; and all this as the fruit of unsoundness and instability for the most part.

What a skene of tangled silk is the uncomposed Man! how quickly is he turned about with every blast of his indigested imaginations! Sometimes all in a flame with sudden affection, and ill tempered zeal, and then the frigid Zone of self-ends congeals all again: Now resolving to steer the Barque of our Method straight forward, then to the right, as soon to the left, then doubtfully, incongruously, carelessly letting her run a drift as the wind and tide will carry her, untill she sticks fast on the sands. Sometimes resolving to be most impartial

Publ's
(accord-
ing to
the 70.)
fig. homo
non tortu-
osus, a
man that
doth not
bend; so
the Heb.
for up-
right, in
Pshel. fig.
to go
streight.

ly, sincerely, innocently upright; by and by, fear, or flattery alters that resolution, and warps to every meteors, that shines for the present brightest; the sting of which, (after conscience hath had its due reflection) brings him so in the dark of despair, that then he is bewildred, wandering in by-paths, he knowes not which way, nor cares he where; then down he falls, ——— (as water wheresoever it is powred out, runneth to the lowest place,) then up again, and to building Castles in the air, (as *Cain*, after his sin and sentence, to drown the noise of conscience,) Oh! now he is gotten into fools Paradise, none so right, wise, happy as he, but soon after weary of all this, and then none so unsuccessfull, foolish, miserable; Now with *Heraclitus* grieving and perplexed with every thing; then with *Democritus*, laughing at all; now too sensible of every small miscarriage, then too supine and minding nothing; now choosing rather to die then divulge a very trifle; then blabbing out any thing, even his most neere concerns. Now vowing to live and die with this Friend and that Cause, then wheeling about and deserting both, sometimes even adoring this Instrument, then admiring that Enterprize, as the most righteous, and infallible in the world,
yea,

yea, even absorpt in satisfaction and complacency therein, and ever those persons and things that bear the highest repute and advantage, (*Prov. 19. 6.*) then a contrary Providence cloathing them with disrepute, and insuccesse; presently alter his Opinion with his Affection, and he tramples on that he so much desired before; and then believing there are no honest men under Heaven, but all hypocrites and pretenders.---

And as with his fellow Creatures, even so with the infinite God, whom he serves alike with his fickle devotions: sometime taking delight in the good wayes of God, and then evaporating that heat in needlesse disputes and too nice scrupulosities, which dulling his Carriere, he sullenly sits still, as a Saint without a Soul, sometimes putting himself to the task of so many prayers, and so many Chapters a day, and if they chance at any time to be wanting in tale, all the good that can be is not able to cheer up that Soul again: then weary of that pains, neglect all, and yet above prayers, and reading, &c. as legall, and I know not what; sometimes making more hast then good speed to get into a society of Saints, and Oh! then how conceitedly holy, above most Christians, every one must know that we belong to *Paul* or *Cephas*; and soon after, forsaking

§. 2.

1 Cor. 1.
12.

Christ's Assemblies, and all his Ordinances, please our fancies with Seraphical Notions, Revelations, and conceits of beatifical Visions: or, which is as bad, besot our selves into an imperfect perfection.

Sometimes be so familiar with God as to presume we may do any thing and God will not be angry with us; *he sees no spot in his people*——. at another time so diffident, so despairingly fearing, as to cast away all holy confidence, and conceive God to be made of nothing, but justice by severity. *If thou dost not well, sin lieth at the door.*——

And thus, the secret allowance of sin, the distemper of Melancholly, and the uncertainty of our grounds and principles, more
 * 1 Cor. 15
 59. then the infallible spirit of God in his declarative Will, the * Rule of Scripture,
 Eph. 4. 14.
 2 Tim. 1. 13. over-rules the partiall and unstable affections of most men at this day,
 Tit. 2. 8.

EXPERIENCE I.

Exper. i. **W**HEN I find my sluggish heart to flinch from its bounden duty to God, to my self, &c. for the improvement of the inward man, &c. whether it be Meditation, Prayer,

MEDITATION IV.

87

Prayer, reading the holy Scripture, a good Book, Communion with Saints, &c. And most tempted by Satan, and the suggestions of my own base lusts, either to think meanly and slightly of such blessed duties, or wholly to decline them; then do I conclude, there is some good to my soul to be met with in that exercise; and Oh! how I would then lift up my soul to the Lord (as earnestly as I can in that condition) beseeching him in mercy to succour them that are Heb. 2.18. tempted, and drawn aside of their own lusts and enticed; that he would please to graunt James 1.14 me the victory, that I might be exceeding dilligent, and not give over till I had solaced my self with that sweetnesse and farnesse, and fully found the Lords gracious intention to my poor soul therein, from which I found my Enemies so strongly endeavouring to withdraw me, and to deprive me.

Lord! never suffer me in these conflicts to give the least ground to him, but in thy Armour and strength to stand it out courageously, sedulously, constantly! For, I find Eph. 6.12 once overcome, and twice vanquished; but once the Victor, and they run like Cowards. And my heart thereby not onely gets encouragement to stand the other encounter, but also with delight to be more James 4.7
con-

conversant in those soul-satisfying mercies.

O! my soul therefore; Be thou steadfast and immovable, always abounding in the work of the Lord: forasmuch as you know, your labour is not in vain in the Lord.

MEDITATION. V.

MAT. 11.

The Kingdom of Heaven suffers violence, and the violent take it by force.

Med. 5. I Have often wondered; what the meaning of these words of our Lord should be; doth not the Lord give Heaven freely? and shall any, but such as he hath from Eternity appointed, partake of his Glory?

1. I conceive it meant of the ardency of the affection, & vehemency of desire, which Christ loves to see in such as endeavour glory; he holds up the Garland at the end of the Goale, and they that run hard and strive earnestly ever win it; this I think implied in that particle, *1st 1 Cor. 19. 24.* So, run that ye may obtain; so earnestly, so swiftly, so intentionally; as having nothing else in the Eye of thy chiefest Design, and Aim; and thereupon endeavouring it with all thy

this might, so that place, *Phil. 3. 13, 14. reaching forth, (or Gr. stretching out, as one that begins to set out in a Race,) unto those things which are before. I presse toward the mark, (Gr. pursue with all eagernesse) for the price of the calling of God in Christ Jesus, See Jer. 12. 5:*

*Exemplum
stadium
of a race
retrograde,
extending
ad
finem, I
pursue, as
the pur-
suer.*

2. It is a Metaphor taken from Souldiers that storm a rich Town or Castle, strive which shall get over the walls first, that they may obtain the wealth, as *Isa. 60. 8, 11. or, as it was among the Roman Souldiers, who shall have the Murall Crown thereby.*

*Dent. 19. 6.
Bega.*

Sufferetb violence; is taken by force, *But qui vim affert* — that may be said to be compell'd, that suffers violence; that is, by ardent desires to overcome all that stands in the way, *qui vim facit, vehementi studio properat*: He that useth violence, hasteneth with vehement desire. *The Publicans and Harlots* (saith Christ *Mat. 21. 31.*) *go in to the Kingdome of God before chief Priests and Elders*! how so? why you only complement with Heaven, while these poor wretches seeing their possibility, in good earnest, thrust by you and enjoy it. And from hence the most ingenious of the Jewish Doctors used this Proverb, *Surgunt indocti & raptim Geham, & nos cum omnibus doctrinis nostris detrudimur in Gehennam.* While we learned

Chemit.

*Ambros. in
loc. lib. 3.*

men

men are disputing of Heaven, others lesse knowing do surprize it, and our lazinesse is rewarded with Hell.

Hieron.
super Mat.
11. 11.

John Baptist was the first that preached repentance, a rough and violent work, 1 Cor. 7. 11. whereby they that are born of the earth, are made Heirs of Glory, and do attain that by grace, which they could not hold by nature. That such as by nature were prone to Hell beneath, and as a stone still pressing down to their Centre, they should be born up from that power of darknesse, and exhaled by the influence of the Sun of righteousness to eternal light above, thus — *revocare gradum, superasque evadere ad auras, hic labor, hoc opus est*.

Greg.
Hom. 6.

Do the violent get Heaven by force? then the Lazy, Luke-warm, indifferent Christian, gets little at Gods hand but denials: it is *the diligent hand* (saith the wise man) *that maketh rich*. The pains-taking soul that with his might labours his tillage, ploughs up his fallow ground, finds increase; when the Suggards field lies full of Stones, 12. Bryers, and Weeds, a fruitlesse plat.

Prov. 10. 4

Pro. 20. 4

Prov. 10. 4

Heb. 6. 11

12.

Mr. Wat-
son. Med.
7. 210.

Heaven is the Garrison that holds out, and the duties of Religion, (saith one) are the taking it by storm: only herein it differs from earthly Garrisons, they hold out that their Enemies may be discouraged, and so raise

raise their siege: This, that you may be more fierce in the assault, and sure to carry it. Those doe all that lie in them to destroy, weaken, and prevent their besiegers, these, in this heavenly Garrison, assist all, to preserve, strengthen, and encourage when faint and weary, that we may not give over. A good Souldier of Christ must be very hardy to endure all weathers, saith *Paul*, he must not give over for a storm of * wind or || rain of troubles, but hold out through all difficulties to the end. And he must be very valorous likewise, he must be battering heaven continually, offering violence where ever he finds the strongest resistance which is commonly from within himself; self is the greatest hindrance, & therefore a good Christian must offer violence to himself, (though not self natural, yet selfe finfull.) * this self is nothing but the flesh. The flesh cries out for ease, 'tis a Libertine, 'tis loth to take pains, loth to pray, to repent, to be incessant, active, vigorous in holy duties, loth to put the neck under Christ's yoke, loth to take up his Cross and follow him through the thick and thin of

* 2 Tim.
2. 3.
Mar. 7.
27.

* Secun-
dum car-
nem vivit
qui secun-
dum se ip-
sum vivit.
pergit quo
vult, dor-
mit quan-
do vult, &
quandiu
vult, lo-
quitur quod
vult, &
cui vult,

manducat, & bibit quando vult, & quantum vult, ridet & jocundatur tur-
piter inter quos vult, & quando vult; postremo, quicquid naribus suave est
quaerit; quicquid tactui blandum, quicquid oculis delectabile, quicquid cor-
pori suo jucundum exercet, & sequitur quomodo vult. & quando vult, qui
omnis Natura & illius carnaliter vult. Aug. de doctr. Salvat.

this

I beat it
black and
blue.

this afflicting world : Now a Christian that will take Heaven, must hate himself, *omit* the lusts of his flesh, he must mortifie self; as *Rom. 1. Cor. 9. 27.* *verbero, obduco, contendo, castigo corpus meum,* I keep under, I beat down my body, I smale down the proud flesh that will be rising up; that I may bring it into subjection to the laws of Christ.

Thus, such a Christian goes to work in good earnest; he doth not only pray, but pray earnestly; fervently, importunately; takes no denial; when *Peter* was in Prison, the Saints *thronged together* to pray, (as the Original hath it, *Ad. 12. 13.*) and they were so instant and earnest with God in prayer, they did so beset and besiege the Lord; they did so beg and bounce at Heavens gates, *ver. 5.* that God could have no rest, till by many Miracles of power and mercy, he had returned *Peter* at a bosome favour to them again; see *James 5. 16.*

We must not only work, but work effectually, *Phil. 2. 12.* *work out your own salvation,* &c. the word is, *consequenter* work, till you get the work through, as he that is to make his way through a rock, with much toyl and patience: not slothful in business, (saith the Apostle *Rom. 11. 13.*) fervent in spirit serving the Lord: Therefore the holy Ghost, so often in one Chapter, *To him that*
over-

overcometh, overcometh, overcometh, &c. and
 keepeth my words unto the end, &c. Revel. 3.
 7, 11, 17. 26: Ha Abab holdeth fast till I
 come; that endureth to the end, &c. Matth.
 10. 22.

What a shame is it for the men of this
 world, that have their portion in this life, to
 be so indolent about trifles, and Saints
 trifle about Eternity! Nay, that wicked
 men should be more earnest in undoing
 their souls, then good men in their salvation
 and happiness. Prov. 19. 28. The mouth of

*Plurimi
 faciunt
 qua mini-
 mum ha-
 bent mo-
 menti, mi-
 nimi qua
 plurimum.*

iniquity throweth the wicked; that is, when
 he comes to sin, he is as greedy of it as the
 Beast that hath been kept long from water
 is greedy of the water. Oh! how should
 our hearts be infinitely more greedy after
 Heaven.

'Tis said of Abab, that he sold
 himself to work wickednesse. 1 K. 21. 90.

Let us be willing to sell our selves, to give
 up our selves, and all we are, and have, to
 God's service, and glory; Let us not

*1 Cor. 6.
 20.
 21. 2. 2. 11*

content our selves with some faint wish-
 es, hopes, desires after God; but let
 our hearts be set, and fully set for God;

Matth. 7: 3. They do evil with both hands
 earnestly, mark: they do evil, and they do
 evil earnestly, and they doe evil earnestly
 with both their hands: Now then, for
 shame let us not be sluggish in doing service
 for

for our God, since the advantage is onely ours: Let us doe good and that with both hands, earnestly, with all our soul, might, strength. *It is the violent that take Heaven by force.*

Is it thus Lord? then what shall I doe! Alas! I have a dull indoeible heart, and there must be great rugging and hammering to get any thing into it. O! what a hard thing it is, to get my heart to duty, and when at it, how faine would it be gone again! how are my thoughts roaving! I can read 4 or 5 leaves, be on my knees a whole quarter of an hour, and shal I me, not remember what I am about, no nor so much as consider what am I doing? and alas! after all, how little do I mind the return of prayer! but remember what I have heard or read; I call to mind a frequent confession of a Saint, (pow with the Lord) in Prayer, *We hear much, remember little, and practise less.* I am sure it is too true of me, And yet Oh! Lord, let me never give over these thy ways and means, let me read night and day; pray continually; meditate often; confer with sound, humble, and experienced Christians frequently, and still be looking towards thy holy Mountain, something surely will at last appear, though cloudy, though but the bigness of a mans hand, that may

Mr. Jobn
Dod.

Heb. 5. 12.

Elijah,
1 K's 18.
44. allu-
ded to.

may at last water my dry and barren soul,
and make it bear some fruit to thee!

Lord! did the importunate widow find
Audience of an unjust Judge, through her
importunity! [*ὑποτινάζουσα*] she wearies me,
beats me down with her blows; so do they
that are importunate beat the Judges ears
with their crying and calling for mercy and
compassion, even as it were with blowes,
that they can in no wise endure it, [Luke 18.
5.] And hast thou dear Jesus! left this
Parable upon Record (as thou saiest) ver. 1.
*To the end poor Creatures in the widow hood of
sorrows, should be encouraged to persist in their
just suits to thee, and not to faint!* I, thy poor
destitute one, may beg pittance, thy dog
one crum under thy bounteous table! O
blessed, holy patience, and courage of thou
poor *Canaanites!* (Matth. 15. 22, 23, 27.)
but O thrice blessed Jesus, in that thou didst
take that occasion to let poor sinners know
how large thy heart is to humble souls, that
out of an assured confidence of thy compas-
sion will take no denyall!

Lord! give me strength with that hum-
ble, holy boldnesse, to give thee no rest, to
receive no denyall, never to be found out of
thine own appointments; (thy good old way,
wherein thou wilt be found, Jer. 6. 16. Isa.
64. 5. — Mark 10. 46, 47, 49. Luke 15. 4, 5, 6.)

F

and

Blind
Bartimæus
alluded
to, Mark
10. 46, 49.

* Psa. 4. 3.
-- 10. 17.

The Le-
vites con-
cubine
alluded
to, Judg.
19. 26, 27.

and if thou wilt not permit me a standing
in thy holy Temple, *Psal. 84. 10.* yet blesse
me, even me, dearest Lord! with an un-
changeable resolution to be still waiting for
thee in those high wayes, where thou usest
to pass: for when thou comest by, and I cry
incessantly after thee, thou wilt * hear me,
call for me, and heal me. However I will
creep as well as I can to thy Gates, (though
I have been abused almost to death with the
whoredomes of this world, *Jer. 3. 1, 2.*) I will
die at thy dores, (*James 4. 8.*) yea, I will
be found dead upon thine threshold of mer-
cy, with the ring of that right dore in my
hand!

EXPERIENCE II.

Exper. 2. **I** Find that Changes of Conditions, and varie-
ties of God's All-wise dispensation towards
poor souls, are so far from evidencing against the
truth of Conversion, that they are rather signes
of life.

When the soul of that Affliction-exerci-
sed poor Creatures, like the temperament
of the body by some accident disordered,
now healthy, then crasie, now well colour-
red, then pale and wan, shall be now at
peace,

peace, anon in trouble, now in Heaven tri-
umphing, anon in the pit of dispendencies,
fears and dismayes, with *David*, *Psal.* 30. 7.

Pf. 63. 3. 4.
Pf. 74. 1. 6.
psal. 42. 7.

*Nec semper Viola, nec semper Lillia florent,
Et riget amissis, Spina relicta Rosis.*

Ovid.

Our way Heaven-ward is chequered with
the white and black of Prosperity and Ad-
versity, interchanges of conditions, no soo-
ner do we stand upon the one, but the next
step forward we are ready to enter
upon the other: And yet with *Da-
vid* also, all this while alive. For the Man
that never finds in his heart, any change,
but alwayes the same, never so much as
doubting or questioning his estate, but
thereby remaining in a secure, fortiss,
groundless rest (*Psal.* 55. 19.) never having
the awakning Spirit of God, allaruming his
fin-drowlie soul: that man is stil asleep, if not
dead, in his trespasses and sins; the Diuel
hath him fast enough in his Clutches, and
cares not to disturb him in his insensible
sliding down into the pit of destruction.

Pf. 31. 9. 10.
21.
psa. 32. 4.
.. 7. 26.

Look on a well painted Picture, and you
shall see the face of it, alwayes the same;
viz. fair and fresh coloured. But look on
the face of a living man, and you shall di-
scern an alteration; to day it may be ruddy

Psal. 119.

83.--31.9

10.--32.

3.4

* 1 John

3.9.

and well complexioned, to morrow or next day, pale and ill-coloured; Now, will you judge the ruddy Picture or pale Man, to have life? doubtlesse the Man, notwithstanding the alteration and change of his Countenance; even so the Christian, whom Satan most vexes and afflicts, (though he be thereby become as a bottle in the smoak, parched to Nothing) and God sometimes leaves, (*Psal.* 88. *Isa.* 38. 10, 11, 12, 13, 14, &c. *Lam.* 3.) that he may return with closer embraces of never parting love, (*Psal.* 89. 33, 34. *Isa.* 54. 8.) is the happy Heaven-born Christian, who hath the * seeds of life remaining in him; which howsoever to outward appearance, in the midst of God's inflictions, dealings, withdrawings, especially to the purblind world may seem to lie dead and buried, (*1 Cor.* 15. 36.) will certainly sprout up, live, and flourish to all eternity, in God's holy of Holies: when the painted visors of the prosperous Secure shall serve for nothing but to be hanged up in hell, as the fearful spectacle of Devils and their Angels. God hath promised, yea sworn to it, that he will be with his people forever, as a faithfull witness in Heaven; and as the Moon (*Psal.* 89. 37.) which although it sometimes waxeth and sometimes waineth, and sometimes seems to be gone,

(a fit

a fit resemblance of God's Church and People;) yet is continually renewed and replenished with light from the Sun, and so stable.

In times of peace, Presumption ekes out Faith, and makes it seem a great deal, and thereupon the soul is lively, brisk, seemingly strong, and well liking; which in times of desertion and tryall, falls off, grows meagre and timorous; but then though the believing party be lesse, yet sure more sincere and sound. Every wind will hazard the blowing off a dry leaf from a Tree, though seemingly never so fair: when a green leaf, though dirty or ragged, will stand the brunt of a storm. Note.

OBSERVATION I.

I Observe, that in troubles and dangers, (wherewith frail man is designed to be Obsen. 1. frequently encountred, in this vale of tears) he naturally seeks out a remedy and preservation on this side his Saviour. Nature even in the best, is like the Needle in the compass, when once removed from the Pole of his centred felicity: being exceeding restless, till it find it out, and repose there again.

Luke 12.
17, 20.

In what a hurry are the thoughts then of of the world-enthralled man ! once heaved off from his trust ? how is he searching this thing, and that thing, and every thing in the bowels of Nature for contentment. Sometimes he knocks at the dore of *Honour*, other times at the dore of *Pleasure*, and most time at *Profit's* gates ; but they all give him a sad experience, that satisfaction is not in them ; (so tells us the Wise man, that by his abundance, *1 King 3. 13.* fully vryed them all and by his extraordinary capacity could clearly judge, *Ver. 10. Ecclesi 2.*) The heart being now forlorn, through these disappointments, and yet fully possessed that happinesse, is no where else to be found, would fain rest at their dores, *Luke 15. 16.* The Lord mercifully calls to turn in to him, *Prov. 8. 1, 2, &c. Isa. 55. 1, 2. Rev. 22. 17.* who is the true and everlasting contentment, *Psal. 16. 11.* who is the alone resting place and refuge, *Isa. 25. 4. Matth. 11. 28. Psal. 46. 1.* where the heart of man may be safe, *Prov. 18. 10.* But the captiv'd soul is deaf, altogether senseless, and imperceptible of its own eternall good ; will not hear, but instead thereof runs to sin, and takes counsell with hell and death, where after it's soundly lasse, with great miseries and soul-piercing extremities, countenages and disap-
point-

pointments, with much difficulty it gets off, and remembring its old lovers, tries again at Pleasure, Profit, worldly Wildom, &c. & pursuing them with redouble diligence, scrapes together, as he conceives, some satisfaction, outward esteem, credit, applause, &c. which he patcheth up into the pillow of carnall tranquillity, and layes him down to rest, (*Luke 12. 19.*) the Gour'ds shady, and still the Lord waits that he may be gracious to poor infatuated man; and in meer compassion to his perishing estate, withdraws either the thing it * self, the soul is so entrallled with, or at least the * comfort of it: which puts the poor soul into a greater perplexity then ever; and after great murmurings, charmings of God foolishly, and perturbation of mind, being wearied after the search of rest where it is not, will seemingly seek to the Lord for comfort, but with no reall desire, because not convinced 'tis in him, having never tasted how good he is; therefore the heart is in the mean time looking back, and hankering after its former delights, and now and then with full gale of affection sailing after them, as he can get the wind and tide, to favour his design: *1 K. 19. 20* untill the wonder-working God unvailling some part of his glory, and shining into the heart with that excellency, beauty, power,

Jonah 4. 6

* *Jonah 4. 7*

* *Hag. 1. 6*

Jonah 4. 8, 9.

Luk. 15. 16

Matth. 12. 43.

that attracted the souls of the Disciples so freely to leave all and follow him, *Luke 5: 27, 28.* (that secret instinct and reflection of the glorious Spirit,) ravish the heart, kiss it, cause it to smell the savour of his sweet poyntments. O ! then the heart falls sick with love, mounts upon Eagles wings to its all desirable Object, the Lord Jesus ; from whence all terrene things seems small and despicable : yea, the best of creature-comforts, then most indifferently parted with, and still most restlessly panting, (*Cant. 5. 7: 8.*) breathing, sighing, enquiring, searching, seeking after a more full enjoyment, will then admire what the heart could find in the Creature to be so bewitched, deluded, captivated and ensnared by them. So stupid to forsake its glory for that which will not profit, *Jer. 2. 11.* And admire above all, the wondrousfull condescension and patience of God all this while, so long, and so often to endure his tenders of grace and happiness to be so slighted, and most egregiously, sinfully neglected.

O ! the fathomless thoughts and wayes of God ! how infinitely (indeed) are they above the thoughts and wayes of man ! *Isa. 55. 8, 9.* O ! the profundity, the unsearchable riches, the height, bredth of Christ's long-suffering, and unchangeable purpose of

MEDITATION V. 73

of love to poor dust and ashes, *Jer. 3. 24, 27, 31, 32.* yea, to the rebellious also, *Psal. 68. 18.*

Now, now all the world for one minutes sweet Communion with Christ, *Cant. 7. 11,* *Cant. 5. 16*
12. Oh ! *that I had the wings of a Dove,* then would I quickly flie away, from these empty vanities, to the Fountain of my Happinesse, the Lord Jesus, and be at rest.

MEDITATION VI.

GEN. 45. 20.

Regard not your stufte : -----

How slightly doth *Joseph* speak of all his Father *Jacob's* Substance ! he calls it all but *stufte* and *lumbre*, the best things he hath. Cumbersome things of little value, which cost more trouble and care to lug about with us, in this our Pilgrimage, then they are worth. And yet, ah ! how are most of us, like *Saul*, hid among the stuff ! and with *Sisera*, have our heads fast nailed to the Earth. An Estate should be a Loadstone to engage us nearer to God ; but it is often a Milstone to sinke us to Hell. Riches like water to a Ship, while under it, helps to bring us to the Haven, but if gotten

in, drowns all. Alas! how did the lovely
 * Gen. 13. * garden of *Sodom*, seat in the heart of *Lot's*
 10. wife! she lingers so long in it (after it was
 condemned to the fire for the abominable
 wickednesse of the Inhabitants) after so
 many warnings by the *Angells* to depart,
 'till they were fain to hawl them all forth:
 and after that she cannot escape to the next
 Town, but for all the hast, her heart must
 needs draw back her eyes, to take another
 * Gen. 19. farewell of her pleasures, though the diso-
 7. bedience to * God's Command cost her
 her life. There alas! she must remain, a
 sad and deplorable Monument, of an Earth-
 enthralled Creature to Posterity; There
 must poor *Lot* leave his wife, a Statue of
 caution to all that passe that way; to the
 Heathen Idolater, that he might learn to
 fear the Lord of Lords; to the true *Israelite*,
 that they be not lovers of pleasures, more
 then lovers of their God. The Lord so
 much detests the worldly-mindednesse of
 this woman, (which is ever accompanied
 with flightiness & disobedience) that he doth
 not so much as mention her Name on any
 occasion, as he doth *Sarah*, *Abraham's* wife,
 (which he changeth with an Emphasis from
Saras to *Sarah*; that is, Dame or Princess,)
 and other good women, but onely *Lot's*
 wife; — Think on this, ye Ladies that are
 made

made up of nothing but fancy, and give up your selves, your whole time and abilities, to your pleasures; and if you can spare so much time from looking in your glass, read *Isa. 3. 16, 17, 18, &c.* and *Isa. 32. 9, &c.* and then take another view of this sad spectacle; *Remember Lot's wife.*

Luke 17.
32.

God gave the Water to the Fish, the Earth to the Beast, the Air to the Fowles, but reserves H E A V E N for his Children, whither C H R I S T himself is gone before, to prepare their Mansions, *John 14. 2.*

Arise therefore, O ye Saints of the most High! and depart, with your affections to your right Object; for this is not your rest, it is polluted. All the lumber of this world was trussed up long ago into one fardle, and written *Vanity* upon, that no man afterward might mistake it. *Miserable Comforters are*

Eccles. 2.

they all; As *Job* finds his best Friends. A Crown of gold (saith one) will not cure the Head-ach, nor a velvet Slipper the Gout. Riches will not keep cares from, but bring troubles to the heart; The poor Man could not sleep, untill he had carryed back the bag of Money, it fill'd him so full of cares and thoughts that he met not with the like in all his time before. A vertuous Wife, (surely, the chiefeft comfort, of all sublunaries) is onely a comfort while the Lord

Job 16. 2.

Lord of all our mercies shines on her with his blessings ; else she that lies in your bosom, may deceive your expectations, and instead thereof fill your bosom with anxieties *Micha* 7. 5, 6. Her beauty's but skin deep'd, and her life lies shallower than that, even in her Nostrils ; which when once gone, all contentment is departed with it.

Isa. 2. 22.

Death soon veils the delight of thine eyes from thee, *Abraham* quickly buries his once

* *Gen.* 12. 11.

beautiful *Sarah* out of his sight, *Gen.* 23. 4.

'Tis reported of a place in Ireland that people cannot die there :

Life, the most sweet and precious to us, is but a burden in sore afflictions and diseases, *1 Kings* 19. 4: *Job* 10. 18, 19. and were it possible to live beyond our appointed time, every minute would be a death to us.

and therefore old people in great pains and misery, implore their Friends to carry them out that they may have ease by death.

We see such as are brought to life again by much adoe, are (sometimes) in much pain, untill they are departed again.

'Tis but vanity and folly,
On the World to settle wholly.

All the Joies of all this Life,
Are but Toyes, Anoyes and Strife.

O God! only Wise, and Stable,
To establish me in thee.

Give me, thou that art all able,
Wisdom, with true constancy.

EJACULATION I.

JAMES, 1. 14.

*Drawn away of his own Lust, and
Enticed.*

O Dear Jesus ! art thou such a pitiful and *Ejac. 1.*
tender High Priest, touched with the
feeling of our Infirmities ! how then canst *Heb. 4. 15.*
endure to suffer my frequent Groans and
intercessions at the Throne of Grace, un-
der so Ignorant, so Rebellious, so Obdurate
a Heart as I am pestered with, and not lend
a compassionate ear, a helping hand ? *Match. 4.*
Hast thou been upon the Pinnacle and suffered
the buffeting of the Tempter ? O ! then *Heb. 2. 2.*
make hast to succour thy poor tempted
one, and suffer not sin thus to have Domi-
nion over me ! shine in my darke soul, that
in thy Light, I may see Light. Ah ! Lord,
what infinite Blisse and Happinesse, do I *Psal. 36. 9.*
miss e in thee ! being so long estranged from
thee ; Nay I do not know my misery, that
I do not know thee ? therefore do I not
so Vehemently as I should pant after thee !
I seek my self, Salvation, Freedom from *Ignari nat. in cupid.*
Hell, &c. and not thee : but oh ! that I
might

might be shewed thy Glory, that I might purely seek thee for thy self! Faithfulness, Power, Glory. *They that know thy Name, will put their trust in thee*; for thy power, because thou art every way so All-sufficient for their supply; for thy Glory, because thou art transcendently Excellent; for thy faithfulness, because thou never failest them that seek thee. O! did I but know, that Joy, Peace, Purity, Wisdom, Goodness, Love, Mercy, Constancy, Truth, Long-suffering, Faithfulness, & Glory, that is in thee I should hardly be contented with this frail Casket, my Flesh; should any longer detain my soul from enjoying such infinite Bliss; but alas! Blessed Lord, I savour but little of thee, it is the world I most relish; *Trahit sua quæque voluptas. Everything pursues its own supposed Felicity. Ovis frondem, Cervus fontem, Canis Leporem, Pylades Socium Oristum. Tractant fabrilis fabri; Navita de ventis de Tauris narnet Amator, &c.* and I, with too much delight, in the increase of Corn and Wine. For, I see by woful experience, that when I have some faint wishes for the true happiness, the light of thy countenance, then steals in the world with her, *Nuga, Crepundia*, new, glittering gungayes, and captivates my heart with them; no more life, no more desires after the true Felicity; for the bewitchings of

of this infelicity; no more sight of eternal
happineſſe, for this ſenſe of momentary
pleaſures; no more hearing that Celeſtial
mellody; for the noiſe of theſe tinkling
Symbals; no more taſt of thoſe banquets
of heavenly Manna; for the thoughts of
theſe ſtinking Onions and garlicke of Egypt.
Help Lord! help I beſeech thee; how ſhall
I be able to overcome theſe ſenſual enormi-
ties: I am *carried away* by violence from
thee, like a Child from its Nurſe; I cry, I
hold out my hand; I look back towards
thee, but ſtil I am hurried further from thee,
and the more I ſtrive the leſſe I prevail; O
tired man that I am, who ſhall deliver me from
this body of ſin! this peſt of concupiſcence,
this priſon of my fleſh, in which dwels no
good thing, nor one good deſire to ſet the
wheels of my ſoul alonging after thee: I ſink
in deep mire where no ſtanding is; Oh I pluck
me out, and ſet me in the right way, *My Lord*
Jeſus: and hold up my goings there that my
footſteps ſlip not: I thou haſt promiſed, that
thou wilt lead me in the way that I ſhould go,
and that the ſtar of my direction ſhall be
thine eye: My irrefiſtible corruptions (I
fear) will draw me a little aſide elſe:
which like the *ignis fatuus*, ever appears
moſt buſie in the night times of thy deſer-
tings: I am come into deep waters, where
the

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rage and
imperu-
ous vio-
lence of
deſires.
wea-
ried with
ſtriving.
Rom. 7. 24
Ver. 18.
Pſal. 69.
John 14. 6
Pſal. 17. 5.
Pſal. 32. 8
Iſa. 42. 16.
Pſal. 69. 2.

Solomon.

Elegans.

metaphor.

est, sumpta

a piscibus.

qui ex

hano salu-

luntur.

Yorling.

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the unperceived Net of pleasures hath entangled me: Lord! free me from these snares of Satan, *who am taken captive by him at his will.* O! those Complexion sins of mine especially arm me against, *those right eye, and right hand sins*, those sins to which my Nature doth most incline to favour, to hide as a *sweet morsell under the tongue*: which (with *Augustine*) I can scarce pray against but with a reservation: Lord in mercy pluck them out, cut them off, that I may enjoy thee for ever: Come and curse me those obstacles that hinder me from Christ, they have many a time bereaved me of thy presence in thine Ordinances, made my duties dry, saplesse, comfortlesse; Oh! take them away, away with them, down with them for ever: Lord! by thy grace I will bring all before thee, as thou hast mercifully brought them to my view; there is pride, love of the world, coldnesse in thy wayes, want of love to thy people, lying, hypocrisie, self, and a numberlesse number more; there, there they are altogether solacing themselves in the Tent of my base * heart, I pray thee come and curse them all for me, or, I am utterly undone for ever!

Soul: *Against thee, thee only have I sinned*; hear my prayer, O merciful Redeemer of sinners, and give care unto my crie, *hold not thy*

thy peace at my tears! Cast me not away from thy presence, My sins are ever before me, O spare thy terrible darts of just indignation against me, before I go hence, and be no more! --

Jesus, Your Iniquities have withheld good things from you; they have separated between you, and your God, and your sins have hid his face from you that he will not bear.

Isa. 59. 2.

Soul. Lord! though my iniquities testify against me, yet do thou for thy Names sake! Jer. 14. 7.

89.

Jesus. For my Names sake, will I defer mine anger, I even I, am he that blotteth out your transgressions for my Names sake, and will remember your sins no more, Isa. 48. 9 -- 43. 25. -- 53. 6. Micah 7. 18. Ezek. 20. 44.

Med. Thus, the Name of the Lord is a strong Tower, to which the righteous run, and are safe, Prov. 18. 10.

O incomparable Word! God in Jesus Christ made known to us, (1 Cor. 4. 6. Luke 1. 69. Heb. 2. 10.) is our Tower of strength and safety: Let us break open this precious box of Spikenard.

Name: God himself, Psal. 18. 2. -- 27. 1: 2 Sam. 22. 31. -- 144. 2. or, his Attributes, that whereby he is called upon, Exod. 34. 6. worshipping him in truth, evidencing him to be the Lord indeed, in whom our trust is placed, from whom our help must come, to whom

G

our

our requests are directed:

Isa. 33. 16. *Strong Tower*: All-sufficient, able to defend and preserve. A Tower of strength, *Psal. 61. 4. -- 62. 2, 7.* A Tower as high as Heaven, as strong as strength it self; and such a defence, as all the assaults that can be made against it, are but like the blowing of leaves against a brazen wall:

The Righteous; those that are justified and sanctified in Christ, have the white Robe of Christ's righteousness put upon them, *Rev. 3. 4. -- 19. 6. Jer. 23. 6.*

Runneth to it: upon all occasions, as the Cony to the Rock, or Dove to the Lockiers for refuge: so the people of God, flie to their God by Faith, *Psal. 56. 3. In ea justus curret*; The Chaldee hath it, in this the Righteous will run; in this power of God, not in our own power: *Runneth*; halteth and are not wearied, but by running is the more enabled to run; so the Original word imports: according to that gracious promise, *Isa. 40. 31. they shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, &c.* yea, they run not only to this Name, but in ipsam, into it; (as one readeth it,) by placing their confidence into it; thither their eyes look, thither their hands are stretched, thither their hearts carry them.

*Arias
Mont.*

And

MEDITATION VI.

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And is safe. Exalted, set a loft, Psal. 61.
4. compar. Prov. 29. 25. so safe, that being exalted above the fear of evil, he overlooketh danger with a neglect of it. This the Psalmist prayeth for, Psal. 61. 1. *When my heart is overwhelmed; lead me to the rock that is higher than I.*

MEDITATION VII.

JOHN 17. 16:

They are not of this world, even as I am not of this world.

THe blessed Family of the Lord Jesus, *Med. 7.*
(as himself) live out of this world, while in the world: yea, this world is a very Antipodes to them.

1. While the world courts its own, they shall meet with nothing but sorrows, troubles and enmity from it. *If we were of the world, the world would love his own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you, John 15. 19. Ye shall weep and lament, but the world shall rejoyce; in the world ye shall have tribulation. &c. John 16. 20, 33.* while the world

world huggs its Apes untill he kill them with kindnesse, feeding them to death with his * good things, Honour, Riches, Reputation, Ease, Pleasure, &c. Christ's *own*, are dealt injuriously with, and fed with a bit and a knock. I will not expatiate on his cruelties to them; read the little Book of Martyrs, *Heb. 11.* and over-look the Ten Persecutions; if thou art one of Christ's little flock, renew but thine own Experience of her dealings with thy self, and thou wilt be easily satisfied of this Truth.

Jesus Christ, that came into the world fully to accomplish and perfect the great work of man's Redemption, refused the things of the world wholly, as rather hindring him, than any way conducting to that blessed work. His Kingdome (he tells us) *John 18:36.* is not of this world: the Riches or Honours of this world, with the Great men of the world, he chose to be without; see *John 6:15. Matth. 19: 21, 24: -- 11. 25, 26.* And therefore orders his *own* people in the world accordingly, *2 Tim. 3. 12. Luke 9. 33.*

We may read this truth plainly enough in the lives of the Saints, saith old *Jacob, Gen: 47:9: Few and evil have the days of the years of my pilgrimage been. Few short and uncertain; David tells us at his death, 1 Chron. 29: 15: we are strangers and sojourners, as were all*

our Fathers: his very life was a History of troubles; and at best, but a shadow; Our days on Earth, (saith he) are as a shadow, and there is none abiding; no building of Tabernacles here: Our life is compared to ^{James 4.} a vapour, a span, a hand bredth, a shadow, ¹⁴ ^{Psa. 90. 4.} and whatsoever else, is short and uncertain. ^{Job 14.} ^{Psal. 39.} Insomuch as Aug: knows not well what to call it, (especially a Christians life,) ^{Aug. 1. 1.} *Nescio an* ^{conf.} *dicenda sit vita mortalis, an vitalis mors.* I know not (saith he) whether to call it, a dying life, or a living death: 'Tis but a short passage to Eternity, as an Inne in a Journey, and so it should be used, saith the same Father; *Omnia quibus uteris in hac vita August.* *debent esse tanquam stabulum viatori, non tanquam domus habitatori;* what ever accommodation we meet with in an Inne, we look upon it only as our present conveniency, to morrow we must leave it. Our life is but a short day, and that gloomy too, and full of darkness and dangers, *sufficient unto the day is the evil thereof* (saith our Saviour, *Matth. 6. ult. Prov. 27. 1.*) All the happinesse in the world cannot keep us here one moment longer then our appointed time: It's recorded of *Ladislaus* King of *Bohemia*, that in the flower of his youth, eighteen years of Age, potent, rich, fortunate, ready to be married to *Charles* the VII: of *France*

his daughter, amidst the care and counsel of twenty Physicians, in thirty six Hours sickned and dyed;

And as our dayes on Earth are *Few*, so *Evill*; Subject to all manner of calamities and miseries. Man's few dayes, saith *Job*,
Job 14. 1. are full of troubles. A good man like the Salamander, lives ever in the fire of some trouble or other, while in the Chimney of this world; and afflictions as the sparks (the Son of the burning Coal, as the Margin phraseth,) *Job 5. 7.* are ever flying upwards, to shew how our troubles bear affinity with them, and as soon evaporate into Nothing. Our whole life (indeed as one saith,) is but an *Irish* sea, wherein there is naught to be expected, but tempestuous stormes and troublesome waves still following in the heels of each other; and if you chance to be shipwrackt, tis commonly upon the Isle of *Man*:

Gen. 27. *Gen. 28. 5.* *Gen. 29.* *Gen. 31.*
Gen. 27. 25. *Gen. 31. 23.* *Jacob* no sooner obtained his Fathers blessing, but he was faine to flie his Country, & serve Sheep. When he thought he had his beautiful *Rachel* in his Nuptial bed, it proved in the morning but bleer-eyed *Leah*, and after many years toyl and hardship he had thought to return with his wives and substance into his Fathers Countrey, Lo! a pursuit by churlish *Laban*, to the hazard
of

of his life ; that over, in his journey his wives Nurse dyeth, then *Dinah* his daughter is ravished, and his two sons *Simeon* and *Levi* commit that villany that makes him stink in the nostrils of the people of the Land ; when all these afflictions are over, he presently falls into another straight, viz. how to entertain the fury of an incensed wicked Brother, who came armed against him ; that mercifully allayed, yet he must not be so happy as to visit his Fathers house, but turn aside a while longer to be vexed, tossed, and tumbled about, from place to place ; so that truly enough he might tell *Pharaoh* the dayes of his years were a pilgrimage, having travelled to *Geras*, to *Rebobo*, to *Beersheba*, to *Bethel*, to *Haran*, to *Gilead*, to *Mabanoim*, to *Succoth*, to *Shalem*, to *Ephrath*, to *Mamre*, &c. for habitation ; and in his old Age, driven to beg bread of his youngest Son *Joseph* in *Egypt*. Thus we have here no abiding City, but seek one to come ; Pilgrims, wanderers, strangers are all Christ's subjects in this world : strangers as to language, the world understands not their language, *Revel: 14. 3.* the world can not pronounce it, *Judges 12. 6.* The language of *Ashdod* they know ; but the pure language, *Zeph. 3. 9.* the language of *Canaan*, *Isa. 19. 18.* they understand not, *Psal. 137. 3, 4.*

Gen. 32. 6

Gen. 45.

Heb. 13. 14

strangers as to customes, and manners ; *οὐκ ἠμελιζομεν, not fashioning your selves according to this world,* 1 Pet. 1. 14. strangers as to moderation and temperance, not practised by the world ; Therefore, *they think it*

Wonder
where ye
have been
bred ; as
their own
phrase is.

strange, ἐπιζήσαντες, admire from whence you come, *that ye run not with them into the same* *excesse of riot* ; and therefore they hate you, because ye are thereby a reproof unto them.

'Tis ob-
servable
in a clear
Moon-
shining
Night,
most of
the little
Dogs in a
Town
will keep
a barking
at her.

But oh the Pilgrims, though all the dogs in the Town bark at you, neither care, nor be discouraged, but like the Moon, keep on your course to your New *Jerusalem* without trouble. Lastly, a stranger to the things of the world, there is nothing in this world will suit with one of Christ's followers ; what ever they enjoy of it, it will never give them that content, nor fit so right with their humors, as it doth her own ; Indeed, there is something in the world, which before tryall they seek, and having tryed abhor ; through depravity of nature, they earnestly wish, and eagerly covet, but once coming again to themselves with the Prodigal, *Luke 15. 17.* are alsoon weary, and sit as loose from them. And in respect of the chiefeest felicities of this world, with that Poet can resolve the Question.

*Silenus being ask't what was the chief
Of things to be desir'd ? answers in brief,*

Ne'r

MEDITATION VII.

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Ne'r to be born; & what then the next best?
Quickly to die; these two excell the rest.

They are commanded, *to use this world as if they used it not*, 1 Cor. 7. 31. that is, so to mind it as if they took no notice of it, as a Man may hear a Tale, and have his mind elsewhere, as a man passeth through a place in hast about business of weight, takes little notice of what he sees or hears as he passes along, *Rebus non me trado, sed commodo*, saith Seneca. Here indeed Saints have their commoration, but their *πολιτευμα*, their conversation, trade, commerce, treasure is; or should be in Heaven. Like Pearls though they grow in the Sea, yet they have affinity with the Heaven, whose beauty and brightness (saith Chrysostom) they resemble. *It is a wicked thing* (saith Aug.) *uti fruendis, or frui utendis*; to use those things which we ought only to enjoy, and to enjoy those things, which we ought only to use, whose *χρῆμα*, notion, fanfic, pageantry, fashion soon evanisheth like a shadow, with all the glory thereof; as the Apostle there, 1 Cor. 7. argues it, v. 31. *wilt thou set thine eyes upon that which is not?* (saith Solomon) Prov. 25. 5. with the same wings they sore you aloft in pride, they flie away from you, and suffer you to fall dangerously; and wilt thou
cherish

cherish thine own ruine? wilt thou pierce
thy self through with many sorrows? wilt
thou leave thy rock, to stand upon the de-
ceitful mire of this world.

*He that makes the world his Nest,
Settling here his only rest;*

Never craving other scope,

Never having higher hope:

What thinks (think you) such a one

Thus: to sit secure upon

A ball of ice, a slippery bowl,

Which on the Seas doth ever roul:

But Christians, you that are not of this
world, I hope better things of you; that
Senec. Ep. 66. each of you can say with *Seneca*, *Major sum,
& ad majora natus, &c.* I am too great, and
born to greater things, then that I should
thus enslave my self to the world.

2. Secondly, as your entertainment is course
and rough here, you are hated, despised,
persecuted, because ye are not of this world;
Sainrs have another Mas-
ter then the world so it appears also, you are not of the world,
because you serve a Master that is not of
this world; *ye are not of this world, even as I
am not of this world.*

The men of the world have another Go-
vernour and Master, whom they serve and
obey, *Ephes. 2. 2.* and why are they so ob-
servant of this Prince of Air? because he
hath

hath the world to bestow upon them, *Mat: 4: 9.* Alas! that's a world not worth the accepting that is in the Devils power to bestow: But Saints have another Lord and Master, whom they serve in the Spirit, who being not of this world, gives different laws thereto, and appoints his Servants to steer their course a far different way to the Method of this world: See his *Laws, Matth: 5:* Revenge is the worlds proper return to such as injure them, and that to the utmost, *Exod: 19: 9:* *I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them:* But Christ commands his to love their enemies, to blesse them that hate them, to pray for them that despitefully use them, and persecute them, *Matth. 5. 44:* Yea, so intent he is to teach it his people, that (as *Aug.* saith) He made a Pulpit of his very Crosse, and the great lesson which he taught, and which he would have take most impression on them at his departure, was, to love their Enemies; leaving them, *Exemplum*, a copy or pattern thereof in his own sufferings, *Luke 23: 35, 36, 37. --- 34:*

This the Primitive Christians exactly followed; praying for Nero, and other their bloody Governours; (under whom their Persecutions was so Tragical, that I am at a stand

Other
Laws.

Terml. A-
pologes.
cap. 39.

stand to expresse whether they lived or died,) *That it would please God to grant them, Vitam prolixam, Imperium securum, Domum tutam, Exercitus fortes, Senatum fidelem, Populum probum, Orbem deniq; quietum; A long life, a secure Empire, their Pallace safe, their Armies strong, their Council faithfull, their People loyall, and finally a peaceable world.*

And as Christ's laws are different from the worlds, so his Method in practice; when an earthly Potentate would gain to his subjection a people by peaceable means, how doth he endeavour to take their hearts with his splendour and magnificence? *Acts 25. 23.* with the most powerfull Oratory, the most conjuring Rhetorick, with all arts and policies imaginable, *Acts 12. 21, 22.* But when the King of * Saints came to re-
 Rev. 15. 15. 3. deem a people to himself, he disrobes himself of all his glory, puts on the rags of humanity, severely sets himself against the vices and hypocrisies of the greatest Rabbins and Masters, and spares not to deal home and roundly with them when invited to their Feast, complements with none, but in that simplicity which the world accounts folly, made himself of no reputation, to gain esteem and love among Heavens-Worthies, *Phil. 2: 6, 7, 8. John 8. 33, 34, 39, 44, 47. Matth. 23:*

When

When a great Captain would redeem a people from a strong Foe, what Armies and Strength doth he muster up, and go out against them with? But when the Captain of our salvation, came to relieve his Captived ones, from that potent enemy Satan, he did it not by might nor by *force, but by his Spirit, and (as * himself) makes them perfect through sufferings, * *Heb: 2.10.* ** Zech. 4. 6.*

When a man would be rich in this world, he doth not only keep and confirm to himself what he already hath gotten, but endeavours all waies and means possible to gain and add still more. But he that would have great possessions in Heaven, must be content (if God call for it) to part with all he hath, *Math. 19: 21.*

Thus *Abraham* must quit his Possessions, his Countrey, and his Fathers house, and with his Family go seek bread in a Country which he never knew, nor the people him, *Gen. 12. 1, 2, 3.* *Gen. 12. 1, 2, 3.*

He that would gather must scatter abroad, *1 Cor. 7: 29, 30, 31.*

As having all things, while he possesses nothing, *1 Cor. 6. 8, 9, 10.*

He that would enjoy Christ, must deny himself, *Luke 9. 13.*

That would live free from trouble, must take up his Cross daily, *Luke 9. 13.*

That

That would live happy, must pass through much tribulation, *Act. 14. 22.*

That lives most, is alwayes dying: That would preserve his life, must lose it, *John 12. 25. 2 Cor. 6. 9:*

That would have a good Name, must pass through ill report, *2 Cor. 6. 8:*

That would rejoyce, must weep and mourne, *2 Cor. 6. 10. Matth. 5. 4:*

That would have true peace, must be still warring with sin and Satan, *2 Cor. 10. 4:*

That would attain great things, must cast away his carnall reason, and hope against hope, *Psal. 46. 1, 2, 3: Hab. 3. 17, 18. Psal. 42. 5. Lam. 3. 26.* If *Abraham* will have a numerous Posterity as the dust of the Earth, he must cut his son's, his onely son's throat, the Child of his old age, and of *Sarah's* dead womb, at least in his full purpose of obedience, *Gen. 13. 16. Gen. 22. 10.*

Go then, O man that readeest this, and sit down, and seriously consider this Mystery: They that are Christ's, are crucified unto the world, and the world unto them: *They are not of the world, even as Christ is not of the world.*

MEDITATION VIII.

JAMES 3:6.

In many things we offend all.

This (as one saith) is, *Triste mortalitate* Med. 8.
privilegium; the sad priviledge of Euphormio.
 mankind, to be subject to infirmities: Every Genes.
 Pomegranate hath at least one rotten
 grain within it. The best Saint alive, who
 is taken out of the grave of sin, yet hath the
 smell of the grave-cloaths still upon him.
 The best heart that ever yet was in Man,
 like the yeanings of *Laban's* sheep, *Gen. 32. 3.*
 produce no other but speckled and spotted
 actions: The Apostle speaks not here of the
 singular individual acts, but of the diverse
 sorts of sin; we commit the same, or the
 like sins oftentimes we reprove in others,
Gal. 6. 1: we sin inwardly in heart by sin-
 ful lusts; and outwardly with other mem-
 bers, although the tongue be restrained.
 Our Apostle saith, *we*; including himself,
 though an Apostle of great holynesse: *Eu-*
sebius saith, he was for his vertue surnamed, *Eccles. 1*
The just. There is not a just man upon the earth, *Hist. lib. 2.*
 (saith Solomon, *Eccles. 7. 20.*) that doth good, *cap. 21.*
 and sinneth not; That is, that sinneth not
 in

in doing good; And there is no man so just, which doth not sometimes fall into sin:

Luther in
Assert.

Art. 31. 32

Et Art.
35. 36.

Hence Luther; *Opus bonum optime factum mortale peccatum est; Omne opus justi damnabile est, & mortale peccatum, si iudicio Dei iudicetur*; The best works of the regenerate,

are mortal, yea damnable sins, if examined by the streight rule of God's justice; not *per se*, but *per accidens*, because in the good work, there happneth a defect: Greg. also

Greg. Mor.

val. 9. cap.

1. & 14.

asserteth, *Omne virtutis nostre meritum est vitium, & amnis humana iustitia iniustitia est, si stricto iudicetur*; Mans merit is but sin, and his righteousnesse unrighteousnesse,

(*withy rage*, Isa. 64. 6.) if it should be called to a strict account; who can say, *I have my heart clean, I am pure from sin*? (saith Solomon,

Prov. 20. 9) who can say it, and say it truly? who will say it, and be so untrue in saying it; *quis dicet*? 1. John 1. 8. who shall say it, and be so impudent as to say it? thou who

hast made thy heart unclean, canst not make it clean; Job 14. 4. *Sciendum est, quod sunt peccata, quae à iustis vitari non possunt*; saith Gregory, It is to be known, that there

Greg. Mor.

1. 18. c. 4.

be sins, which by the righteous cannot be shunned. Not any sin by Name, which in it self severally cannot be shunned by grace; but because generally according to the course of mans present frailties many sins are

not

not avoided, neither can be (to our grief be it spoken) in this world. *ὁλοῦσι πάντες*, ^{Impi-}we stumble all, so that the surest footed man ^{mus; a} Metaphor taken from Travellers that walk on stony or slippery ground

17. 5.

The best Saint that we find recorded in Scripture, did not passe through this sully-
ing world without their defilement.

Abraham, the Mirrour of (a) Faith, and Obedience, and (b) Love, and (c) Courtesie: yet not without his Concubines, *Gen.* 25. 6.

David, a man after God's own heart: and yet full of distrust of God, guilty of Adultery, Murder, yea, how determinately evill! *2 Sam.* 11. 2, 4, 6, 8, 15, &c.

Solomon, whom God had favoured with his especiall presence, and endowed with extraordinary blessings: and yet a grievous Idolater, and a follower of strange women above any, *1 Kings* 11. 1, &c.

Moses, the Meekest man on Earth; yet Moser a murmurer, an upbraider of the Lord's goodnesse to others, *Numb.* 20. 10: *Psal.* 106. 33.

So Hezekiah, that good King, yet vain glorious, and afraid to die, *2 Kings* 19. 2, 3, 13.

H

What

What shall I unvail further the infirmities of Lot, Noah, Peter, and many more precious ones in Scripture, whose slips and falls have magnified the free grace and patience of God, not to give encouragement to sin, No God forbid! *Rom. 6. 1, 2.* 1. But that our gracious God might hereby silence the temptations of Satan, in the dissident reasonings of his people, against their own peace, That no sinners against so great light, as they have, were saved: 2. That he that thinketh he standeth surest, may take heed lest he fall, *1 Cor. 10. 12.* 3. To evince that the best glasse is not without its sands, the purest gold without some drosse, the holiest man without his sinful tinctures. In many things we offend all. God saved One (as 'tis commonly observed) at the last hour, that sinners might not despair; and but One in that procrastination, that the obstinate and carelesse, secure-ones, might not presume. *Omnes sibi intelligant delictorum indulgentiam, & reparationis necessariam esse medicinam;* saith one, Let all understand the mercy of God in pardoning their offences, and their own care in watching over their infirmities, to be behovefull for them. *Quandoq; bonus dormitat Homerus;* seeing there is no man but takes a Nod sometimes on the Devils Cushion; *2 Chron.*

MEDITATION VIII. 39

6. 36. The Lord chargeth the Angells with folly, *Job* 4. 17, 18, 19: that the honour of perfection might alone be ascribed unto himself.

This then requireth of man, both wisdom towards himself, and charity towards our Brethren: Wisdom to himself, that we take heed to our wayes, lest occasion be justly given of scandal, and reproach and evil to the good wayes of God, *Col.* 4. 5, 6.

1 *Thes.* 4. 11, 12. *Ephes.* 5. 13, 16. 2 *Cor.* 11. 12. 1 *Pet.* 2. 12, 15, 16.

Charity towards our Brethren, when they are over-taken with a fault, sweetly and privately to set them in joynt again, that they may walk on with thee Heaven-ward, as considering thy self, who art without God's continued assistance, equally obnoxious to the same miscarriages, *Gal.* 6. 1. *Col.* 3. 13.

EJACULATION II.

O Thou Omnipotent Jehovah! that by thy great power, couldst form a living soul of the dust of the earth, *Gen.* 1. 7. Go on with thy power, and breath into me poor dust and ashes, so much life and strength as to live to thee, and overcome these my

soul-killing enormities. Go on with thy power, and breath into my soul the consolations of thy all-refreshing spirit, O! thou that seest me in my blood say unto me live, live; live eternally, and live to see that thou dost live; live the life of grace here, that thou mayst the life of glory hereafter. Consult with thine own power, and see how easie 'tis for thee to *make dry bones live*. O! hear the agony of my soul, or rather the agony of my Saviour for my poor soul; take notice of the frequency of my groanings, at the view of my horrid iniquities, & *restore unto me the joy of thy salvation*! O continue thy wonted bowels to poor lost sinners; seek thy servant, *Psal. 119. 176:* that is gone astray from thee! *Trabe misericordiam tuam,* *Psal. 36:10:* draw out, draw forth thy loving-kindnesses: bring me into thy Galleries, into thy *banquetting house, set a broach the wine of thy ravishing consolations, stay me with flagons, that I may be even inebriated with thy loves! As a Mother who hath her breasts full of milk, draw out thy tender mercies to me thy poor infant, and that not once, but often, that I may suck and be satisfied with the breasts of thy consolations, that I may milk out and be delighted with the abundance of thy glory! *Isa. 66:11:* O! there is abundance of love

Ezek. 16.

Ezek. 37.

Heb. 2.14.

Joh. 17.34

Psa. 51.12

Ezek. 34.

11, 12.

Mat. 15.24

--- 18, 12.

Montan.

* House of

wine.

Cant. 4.5.

Cant. 5.1.

Inebria-

mini dile-

cti.

folded up for thy people, and but a little yet minded off; there is an Eternity of love in thee yet to spend, *Hos. 2. 19. Ephes. 2. 7. Tit. 3. 4: Great kindnesse: Nehem: 9. 17: Marvellous kindnesse. Psal. 31. 21: Merciful kindnesse: Psal. 119. 2: Excellent loving kindnesse: Psal. 36. 7: Multitude of loving kindnesse. Isa. 63. 7: Everlasting kindnesse, Isa. 54. 8: As if thou didst want Epithetes enough to expresse it by; yea, thy people denominated from this subject, are called, thy kind ones, Psal. 4. 3: Know ye, that the Lord hath set apart him that is godly, or, the * kind one, for himself; so Psal. 16. 10: Psal. 145. 1, 5. in the Original; Lord! where is thy wonted readinesse to hear, such as call upon thee! thou hast promised, thou wilt open to them that knock at the dore of thy mercy, *Matth. 7. 7. yea, that before they call, thou wilt answer, and while they are yet speaking thou wilt hear, Isa. 65. 24. Or, rather hear the intercession of my dear Redeemer, and by the rayes of thy glorious mercy in him, enlighten my eyes, lest I sleep the sleep of death. Oh! thou that comfortest such as are cast down, and givest the mourners the oyl of joy for the spirit of heavinesse, Isa. 61. 2, 3 wipe away my tears and cause me to see thy face; for sure, thy countenance is lovely! where is the * sounding of thy bowels? where**

The same
Metaphor
with that

1 Cor. 7.
29.

Psal. 4. 3.

Heb.
* Consid.

The same
with

Isa. 61. 2, 3
in the Gr.

Psal. 34. 4.
6. 15. 17. 18

* Isa. 63. 15

The Parable, Luke 10. 30, &c. alluded to by the Samaritan, is *thy oyl and thy wine*, the graces of thy Spirit, and comfortable efficacies thereof? *Isa.* 61. 1, 2, 3. *Psal.* 104. 15. for the wounds of wretched heart, torn and mangled by the effects of sin, and left half dead, by those Thieves, World, Flesh, and Devil, in the broad way to Hell and destruction, *Matth.* 7. 13: weltring in the blood of pollution, *Ezek.* 16. 5, 6. whom the * Priesthood of Aaron, the insufficiency of the law, cannot cure, though these many years I have frequented them, * spending all my bodily exercise, care, tears, inquisition among them, and upon them; * *Matth.* 5. 26. yet they have proved Physicians of no value, without thee O good Samaritan, my dear Jesus, the very life and health of my soul, without whose meritorious applications, I am but a dead man for ever, *Psal.* 103. 3, 4. *Acts* 4: 12: Come dear Lord, visit me, bind up my broken heart, according to thy promise, *Isa.* 61: 1, I fit me up above all my fears! set me upon thy self, *Luke* 15: 5. bring me to that carefull and well attended Inne, thy Gospell; where if any further danger shall approach me, thou wilt stand thy self, mercifull Lord! between me and it. *John* 18. 8. destroy the charges with thine own blood, and give the two pence, thy Seals, and thy Word in their purity, to the Host, the true Ministers of the Gospell,

Gospell, that I may be nourished, strengthened, and as my wounds may break out again, looked too, healed, and recovered, while I remain on this side perfection! Ah! dearest Lord, am I now of thine? though the whole head be sick, and the whole heart be faint, and there be no soundnesse in me, *Isa. 1. 5, 6.* Yet remember me with that favour that thou bearest to thine own! *Psal. 106. 4.* Oh! look upon me and be mercifull unto me, as thou usest to doe unto those that love thy Name! *Psal. 119. 133.* throw me into that fountain set open for sin and uncleannes to wash in! *Zech. 13. 1.* make me as white as snow, *Isa. 1. 18.* *Cant. 4. 7.* put on me the white robe of thine own righteousness; heal my back-slidings, love me freely! *Hos. 14. 4.* put thy fear into my heart, that I may never more depart away from thee, according to thy promise, *Jer. 32. 40.* Nor do thou never leave me, nor forsake me! *Heb. 13. 5.*

Lord! restore thine Image, hear my call!
 And though my hard heart scarce to thee can
 (groan,
 Remember that thou once didst write in Stone.

MEDITATION IX.

ACTS 17. 23.

As I passed by and beheld your Devotions, I found an Altar with this Inscription; To the unknown God.

As there are *Heathen* Idolaters, so alas! there are *Christian*. The *Athenians* worshipped the *unknown God*; The Apostle *John* warns the little * Children, that know whom they worship, to keep themselves from *Idolls*, 1 John 5: 21. Spiritual Idolatry haunts the Devotions of the best Gospel-Christians: As when a Soul is taken up in Prayer more with the applause of man, than the All-seeing Eye of God; how is that service performed to Man, when pretended to God! As when a man prayes in a knowing Assembly, how doth he strive to word it, how doth he observe expression, tone, cadency, and that which will rather catch the ears of those that hear him, than affect the heart, or melt the zeal of those that joyn with him by sincere strugglings and hearty breathings, that they may run together in mutual desires, in one channell Hea-

ven-

ven-ward; or raise the gales of Faith to fill the Sails of our Implores, and send that Gospell-fraught ship swifter into the Port of the New Jerusalem: when as in private any thing will serve the turn, and sometimes Nothing! hence comes it, the soul seldom looks for any returns of prayer from God, but of praise from Man, which thrusts him forth so usually into such ostentation, when the truly humble, mortified, sanctified soul, that hath been often refreshed with gracious returns from God, esteems that prayer lost wherein he hath not found Christ, I say, not self, but Jesus Christ; nay loseth self (minds not words, or to shew parts) to find Christ in a duty: In prayer, the heart should first speak the words, and then the words should speak the heart: O that is a Prayer well worded, when the heart speaks more Rhetorically more significantly then the tongue: *Quibus arteriis & Tertul.*
pus est, si pro sono audiantur? saith Tertullian; *de Orat.*
 we often mistake lungs and sides for grace, *dam.*
 and the agitation of the bodily spirits for the impression of the Holy-Ghost.

*Non vox, sed votum, non musica cordula, sed cor,
 Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice but waw, sound heart, not sound
(ding string,

True

True zeal, not outward show, that in God's ear
 (doth ring.

The vagrant that can chant out this Tale at
 the dore, doth not so much move the Ma-
 ster of the House to give his Almes, as the
 poor labouring Neighbour, whose extremi-
 ty though it compells to crave, yet with so
 much humility, as if they were afraid to be
 heard. *Clames assidue ad Deum, non lingua,*
sed oculis; non verbis sed lachrymis; ista enim
est Oratio quae placere solet, &c. saith Bellar-
 mine; Cry aloud; not with thy tongue, but
 with thine eyes; not with thy words, but
 with thy tears; for that is the Prayer that
 maketh the most forcible Entry into the
 ears of the great God of Heaven: *Their*
heart cryeth unto the Lord, O wall of the daugh-
ter of Zion, let tears run down like a River day
and night, give thy self no rest, let not the apple
of thine eye cease, saith the Church, *Lam. 2:*
18: Let not the daughter of thine eye be si-
lent, saith, Heb. View God continually by
 the eye of Faith, while thou art sending up
 thy Petitions with Stephen, *Acts 7. 55, 56.* Let
 thy eye of Faith be humbly importuning in
 his presence, while thy lips, (with *Hannah,*
1 Sam. 1. 13.) it may be, scarce move all the
 while. *Words without the Heart, are like a*
Body without a Soul, a meer Skeleton, a
livelesse Foym; God ever looks most at
 the

Bellarmin.
 in Lam. 2.
 18.

*Arab.
 antiq.
 apud
 Sir.
 Damasc.
 13. Ortho.
 fid.
 The Es-
 sence of
 Prayer,
 lies in the
 ascension
 of the
 mind.

the Heart in prayer, *Jer.* 29. 13.

Object. But how shall I know whether I seek him with the Heart or not in Prayer?

Answer. If God be the *white* at which thy desires chiefly aim, if thou seek God for God's ends; If we seek him primarily and chiefly, if we seek him not for loaves, but for himself. 2. If we lay out our whole man in seeking him. 3. If we persevere in seeking him, if we lose no ground, but with *Jacob* prevail with God as a Prince. *Gen.* 32. 28. 4. If we seek him in the use of all means that God hath appointed. 5. If we seek him against all opposition; corruption from within, temptations from without; And (as *Dan. cap. 9. 10.*) who ever shall say Nay. 9. If we seek him with all manner of delight, never weary of the duty, though weary in the duty; (he that makes prayer a burden, seeks not with the heart) 2 *Chron.* 15. 15. Lastly, He seeks God with the heart, that seeks him with a pure heart, lifting up pure hands unto God, 2 *Tim.* 2. 21.

But alas! how do we thus seek God, when we dare lie to God to save our reputation with men! we can tell God a long story of our unworthinesse, and how we desire his grace and honour above all things; when we think nothing lesse; but rather conceit our selves the best in the Company,
and

μεγαλη
 λυσις,
 open, dis-
 sected,
 Heb. 4. 13.
 Job 31. 4.

and hereby labour to get our selves so e-
 steemed by them; Ah! me, we know not
 God, this is to set up an Altar to self; Our
 God is the applause of our hearers; to
 whom more truly we may be said to pray,
 than to the Known God. Poor tempted
 Soul! Are not all things anatomized unto
 the eyes of him with whom we have to do?
 Can Man heal the wounded Spirit? *Hos. 6.*
 1. or afford comfort in misery? *Job 16: 2.*
 can he kill the Soul? *Matth. 10: 28.* must
 he passe the sentence of condemnation or
 absolution, at the great day? O then when
 thou goest about that solemn duty, content
 not thy self with a meer form of words, as
 the Heathens, nay the Papists, nay the su-
 perstitious Protestant doth, to the unknown
 God: set not up thy self, or any frail Man
 in thy duty, as the tempted Christian doth;
 but breath out thy heart to God himself, by
 the assistance of his Spirit, (which will help
 our expression, *Rom. 8. 26:*) in the Name
 of the Lord Jesus, believing, and we shall
 not fail to succeed, *John 14. 13, 14.*

1. Say not then thy prayers, but pray;
 God takes not thy prayers by tale, but by
 weight; He respecteth not the Arithmetick
 of our prayers, how many they are; nor
 the Rhetorick of our prayers, how Elo-
 quent they are; nor the Geometry of our
 prayers,

prayers, how long they are ; nor the Musick of our prayers, the sweetnesse of our voice ; nor the Logick of our prayers, or the Method of them ; but the Divinity of our prayers is that which God so much esteemeth, saith one wittily.

Mr. Trap.

2. Let thy duty be ever so transparent as that Christ may be clearly beheld through it. Let it be thy conduit pipe to convey mercies to thee, not an empty bladder to fill thee with nothing but wind ; not as one that beareth the air with vain words, but as he that effectually pierceth the ear with the Oratory of God's Spirit.

1 Cor. 9.

26.

3: Pray not all that swims in the Notion, but that sinks upon the heart ; God will not hear thee for thy babbling, but believing ; not for thy sayings but for thy Saviour. Therefore never offer any petition to the Majesty of Heaven, but when by the eye of Faith thou seest his Son (thy sure Advocate) in the way to prefer it, else be sure thy petition will be thrown aside, *John 14. 6.*

4: Take all way the opportune time for Prayer, that is, usually when thy heart is most strongly bent with desire after the thing thou wouldst beg, and God's Spirit prompts thee to ask : it is a great sign, (at least if thy Request be spirituall) that the Lord intends to grant it to thee: Or, else pray

Aynsworth
on Psal.
32. 6.

What it is
to pray
continu-
ally, 1.

The ef-
fects of
true
prayer.

pray (at fit seasons) 'till you can pray, Neglects prove dangerous coolers: But I have often known Satan spurring on the swift & fierce desires of young Converts, in the day of their espousals, to pray in season, (and as I may say *Eccles. 3. 1.*) out of season, 'till he hath put them so out of wind thereby, that at length they grow weary of the duty: That is an excellent place to this purpose, *Psal. 32. 6.* *For this shall every one that is godly pray unto thee,* in a time when thou mayest be found; that is, (saith Mr: *Aynsworth*) when God is sought with the whole heart, *Deut. 4. 29.* *Jer. 29. 13.* *2 Chron. 15. 15.* Or, when afflictions lie sensibly upon us, and send us to God for remedy, *Psal. 116. 3, 4.* make us beg heartily, as a begger that is almost pined with hunger will beg for bread; this is, *tempore inveniendi*, a time of finding, for every Saint, *Isa. 55. 6.* Such times we should most heedfully observe; And thus, *watching unto prayer*, *1 Pet. 4. 7.* we shall *pray continually*; As th'Apostle exhorts, *1 Thes. 5. 17.* that is, be in such a frame as to be ever fit to go to God in that duty, which the neglect of our watch and observance, sin unfits us for; we shall pray acceptably, and we shall pray advantageously; Hereby, the soul will be brought in more acquaintance with God, more affected with his

MEDITATION IX.

111

his loveliness and beauty, more emboldned to go to him as a Father; doubts and fears more removed, The soul from sin more purified, and more resolved, and strengthened against it: Grace will be increased, the heart warmed, and against errors effectually kept and preserved, with many more advantages to that soul that prays opportunely; Not that I would hereby exclude set times for prayer; for so also may those words, *Pray continually*, be interpreted; that is, set a time a part for it, constantly, daily; as the Jews did for their sacrifice, which they called continually, *Numb.* 28. 24. and so also some interpret the aforequoted place, *Psal.* 32. 6. *Pray, in a time when thou mayest be found*: that is, say they, *tempore supplicationis*; and expound it, *de solemnibus & precandi horis*; of solemn standing Prayers, both Morning and Evening: *Cornelius* at the Ninth hour, *Acts* 9. 11. time of Evening duty. I like well the Man who is so constant herein for time and place, that they will be sure to put him in mind, if he should forget it: He can tell the language of the Clock when it strikes his usuall duty-hour, or if he hear not that, his very Closet dore will remember him, wherein (as I said) he may, though out of frame, pray himself into frame, pray our cold hearts hot, our carnal

What to pray continually, *2. A. 16. 17.* that is, such a performance of this duty, that you do not cease to doe it at such times as God requires. Engl. Annot. on *Psal.* 32. 6.

Acts 16. 13.

carnal hearts spiritual, our wandring hearts composed and intent; so pray 'till we can pray: But as our Saviour saith, in another case, *Luke 11. 41.* while we duly observe these, we ought not to neglect the other: but in an especial manner have regard to the Angell of the Covenant his stirring of the waters of our affections and inducements, and then step into that within the vale, and offer what by his Spirit is so put on thy heart, with much faith and confidence: for that is the very season of granting, the time that the great King of glory hath set a part to hear and receive thy desires; Oh! slight not that frame, that opportunity, lest he quench his blessed Spirit, and put your self (with the spouse, *Cant. 5. 6, 7, &c.*) into that sad condition, that ye may cry and knock 'till your heart akes, and he will not regard it; Be sure therefore, *to call upon God, while he is (so) near:*

OBSER.

OBSERVATION II.

2 Kings 10.16. compar. with ver. 31:

*Come see my zeal for the Lord: But Jehu took
not heed to walk in the law of the Lord—
with all his heart.*

I Find a man may doe that which God
commandeth, and yet not obey God; Obser. 2.
he may doe that which God would have
done, and yet not please God: he may doe
that which God requireth, and yet serve
himself and not God: Beyond self, the
self-serving man will not go; such a heart Simile.
is like the hand of a rusty Diall, that always
stands at one hour, if you come to look on
it just at that hour, you would think it went
right; but it is not from any inward right
frame of the Clock that it doth so, but by
accident; for come at any other hour, and
you will find it a false Diall; so let God
command any thing that suits with our ends,
jumps with our designs, and we seem very
ready and obedient to God; but let God re-
quire any thing crosse to our desires, and
here you shall easily perceive the deceit of
our Principles. God may now look for a
Servant.

Simile.

A selfish man doth with his Religion, as a Post doth with his Horse, spur it on through the Stage of some poltick Design, and then turn it off again, he serves the will of God so far as it will serve his turn, and then leaves it; while honour, credit, gain, ac-
 Joh. 6. 66. company Profession, who but they! but when Christ once talks of sufferings, let whose will follow him for them; Therefore,
 Job 8. 13. *the Hypocrites hope will fail.*

It was a Kingdom to confirm to himself, not a Reformation for God, that *Jehu* drove so furiously for: And if not taken notice of also, all the labour is esteemed as lost. *Come see my zeal for the Lord,* — As zealous as he was to destroy the Priests of *Baal*, he could afterwards worship the Calves of *Dan* and *Bethel*, that pleased the people.

*Epiphan.
Phasael.
c. 19.*

Epiphanus tells us a Story of a Fox, that tumbling himself in red earth, and lying upon his back with his feet upwards, scattering some grains of corn upon his belly, and holding his breath as if he were dead, he thereby allured the little birds to come unto him, so that he might prey upon them: Christ tell us the Pharisees while they devoured widows houses for a pretence made long prayers, under pretence of praying for their souls, robbed them of their livelihood. The selfish man demeans himself so
 fairly

fairly and demurely, spreading pretences of all good, as if he intended no more harm then the dead earth that bears food, but when the innocent ones are perswaded to assay it, they are ensnared. *If thy heart is as my heart, come up into the Chariot.* And see my zeal for the Lord of Hosts:

Hypocrites, while prosperity oyles the wheelles, commonly out-run others; but they are not acted from a principle of life in themselves, but haled along by outward Ends. As the Weights of a Clock makes the Clock go, the Hand of a Diall, though it moves, there is no life in it. The Tombes in the Church, though they have their hands and eyes ever lifted up to Heaven, have no heart to animate that Devotion, *Come see my zeal, but Jehu took not heed to walk-- with all his heart.* Jehu honoured God with his lips, but his heart was far from him, *Isa. 29. 13.*

Hypocrisie endeth in hardnesse and gross blindnesse. As the Carver fell in love with an Image of his own making, and thought living. They cozeno thers so long, till they deceive themselves; as a Lye by repeating his lyes, begins to believe them himself. Naturall conscience is pacified with a shew. 'Tis just with God to punish deceit with deceit. *Jehu thought exceeding*

well of himself after he had performed so bravely for the Lord; yet he becomes an Idolater.

Our Saviour setting himself most severely against these self ended persons (besides what have been noted) gives Eight more Descriptions of their Hypocrisie in one

Chapter, *Matth. 23.*

Ver. 3.

1. *They say and do not*; These fall short of *Jehu*; for though he gloried in what he did, yet he did also to purpose: *Epiſtetus* was wont to say, That there were many Philosophers, (I wish I could say, not Professours of Christianity,) *ἀνὴρ οὐκ ἐπὶ τῷ λόγῳ, ἀλλ' ἐν τῷ ἔργῳ.* as far as a few words would go:

Trag.

The foolish Virgins were found with their *sic dicentes*, but the good servants shall be found with their *sic facientes*, These with that officious wording man in the Gospel, are soonest ready to proffer, *I go Sir*, but *do not*.

Mat. 21. 29

Now these by the actions of the sincere Christian should be convinced; to convince, that they can go higher than form; you say as they doe, but do you live and act as they doe? *who through faith and patience, inherit the promise?* *I will shew thee my faith*, saith James, not by saying, (but by doing,) *by my works*:

Jam. 2. 18.

2. *Faciunt, ut spectentur ab hominibus*; all their works they doe to be seen of men.

Hypo-

Hypocrite ambitiosi, saith Beza; therefore they sound a Trumpet before their Almshouses, as our Saviour Notes, *Matth. 6: 2: tinnit, inane est*; 'tis empty, hark it sounds: *vasa qua magis continent, minus sonant*, saith Seneca. That Vessel ever sounds loudest that is most empty; the deepest Rivers run with least noise; like the Violet, the more fragrancy of grace thou hast, the more thou wilt hang down thy head in obscurity, and were it not for the savour of thy virtues, thou wouldst chuse rather to die in thy self-contenting secrecie. Come, see my zeal, saith *John*; Lord! when did we this and this? say *Mat. 23. 35, 38, &c* the sheep of Christ.

3. They love the uppermost rooms at feasts; *Ver. 6.* love with *Diotrephes* to have the preeminence. 3 Epist. *John v. 9:* true humility, like true balm, that still in water sinks to the bottom, will rather observe the Apostle *James's* Counsel, be advanced by Religion, *James 2. 1. 2. 3.* not by the Ring. And sit down in the lowest Room, that thou mayest be advanced to the highest. *Luke. 14. 10. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.* They love to be called of men Rabbi, Rabbi!

He that consists in nothing more then shewes,
Thinks it is brave to hear, Lo! there he goes.

Ver. 13: They are ever most ambitiously malicious; *To shut up* (saith Christ) *the Kingdom of heaven against men*; ye neither go in your selves, neither suffer others that are entering to go in; ye make such a bustle at the dore, that none can get in for you; you will neither go in, nor out, but stand just at the dore, swelling with pride that ye stop the passage; casting a mist before mens eyes, like those *Egyptian* jugglers, *Exod: 7.* you challenge the Key of Interpretation your selves touching the Messiah, and when *John Baptist* would open it by repentance, exhorting, ye keep the dore against the people by your Authority and menaces, *John 9: 29:* As the Pope (doth at this day,) and whosoever will impose upon a rectified, and enlightned conscience.

5. Use all endeavours imaginable to pervert others. It is the sure note of an Heretique to be using more Artifices than war-rantable to infect others. It's the nature of the Plague to stir up such as have it with a great desire to infect more. These walk the round as the Divell doth, *to gain Profelytes* (as the Jesuits, those *Circulatores & Aggras*) to their greater destruction.

6. They are ever most nice and scrupulous in trivials; *strain at a gnat*: *Saul* kept a great stir about eating the flesh with the blood,

blood; when he made nothing of shedding innocent blood. *1 Sam. 14. 33.* --- *1 Sam. 18. 10.* when *Jehu* had once got a Name to drive furiously in the cause of God, he sits down in his Kingdom with more quiet, you hear no more of him. He performs to a title, the destruction of *Baall*, but yet could be as great an Idolater:

7: They ever take most care to turn the best side of their Profession outward. Be sure every one that comes shall see the utmost of their parts, goodnesse, zeal, whom if they can but send away with a great opinion of them, they are tickled with satisfaction; when indeed, they are nothing in possession, power, life, nor care to be; Therefore Christ calls them, *painted Sepulchres*, we may call them *splendida peccata*: *Marth. 23. 27.* not only shining sinners, but very lumps of glittering sins: See them pourtrayed to the life, *Hos. 12. 7, 8.*

Lastly, They are the greatest self-justifiers, because never acquainted with true contrition, or self annihilation: Let them be never so guiley, they have an art to clear themselves; when the sincere Christian on the contrary, is too apt to aggravate every thing against himself. *God! be mercifull to me a sinner*, saith the abased poor Publican, hanging down his head and smiting on his brest.

breast. *Oravit paucis, sed affectu multo*, saith *Bucer*. Here were few words but much self-condemnation and abhorrency; whereas, our Pharisee, *Jehu* like, stands up and struts it in the very face of God, I am thus and thus, -- Come, see my Zeal -- *Luke* 18. 10, &c.

Durch
Annot. in
Psalm 51.

Lord! saith *David*, *Psalm* 51: 6. *Thou requirest truth in the inward parts, and in the hidden part, &c.* that is, unfeignednesse, undeceitfull uprightness, in opposition to dissembling and pretence; in the in-most parts or dispositions, compare *Rom*: 2: 15. -- 7. 23. *1 Pet*. 9. 4. there the Lord looks first, and then to the performance, *1 Sam*. 16. 7. *Ezek*. 8. 8, 9, 16. God looks not at the quantity of a good work, but at the quality, how sincere! This *David* could experience, when once he was brought truly home, after that great fit of dissimulation; he shews that God would have his light not onely to shine without, (as *Jehu's* who took not heed for all his glorying, to walk in the law of the Lord with all his heart,) but also, and especially, to see to the fire of truth within, in the secret of his heart; from whence those elutions should be constantly fed, and sent forth, else all will go out in a stinking snuffe. God notwithstanding all the noise and bustle which

which *Jehu* seemed to make for him, threatens to punish the miscarriage upon *Jehu's* progeny ; *Tet a little while, and I will avenge the blood of Jesreel upon the house of Jehu, Hos. 1: 4.* A sincere Christian is like a Chrysell glasse with a light in the midst, which appeareth through every part thereof ; so as the truth within shineth out not onely in every parcell of his words, but Life.

OBSERVATION III.

I Observe, that a little grace is more re-
splendent in a good Nature, than a greater measure in a bad ; for the many exorbitancies in an evill Nature (like the Fish *Cuttle*
sepia, who when neer taking is said to cast *Fish,*
out such a black and incky Foam that *Purch.*
she escapes in that discolouring undiscerned) so impedes, defiles, and obscures the sparks of grace that are raked up in the ashes of such a Persons corruptions, that they are as it were immured, and like sweet water in Rose leaves, must be fetched out by the fire
of

Obser. 3.

Fil. p. 13.
14.

of some strong affliction: Whereas through the clear modesty, meeknesse, love, tender-nesse of a good Nature, the least glimmerings of grace will be apparent.

And yet on the contrary, sometimes I find also, that in a Nature that hath been egregiously absurd and foul, the least grace will shew it self much, because the blacknesse of that Nature now serves as a soyl to set off the beauty of grace, and make it more legible, which in a better nature is not so distinguishable. As if a person hath been addicted to passion, churlishnesse, hard-heartednesse, was covetous, &c. if now you see it abated, bridled, sweetned, depressed, the man changed, you will be ready to say; This is a work beyond Nature, and probably the grace of God, that restraines, changes, over-rules the exorbitancies of that person. *Contraria, juxta se posita, magis elucescunt.*

I also observe some excellent good Natures by the embellishment of moral virtues, so to counterfeit true grace, that like rinfell fresh made, you can hardly know it from the silyer of grace, untill it be well worn in the rain and weather of affliction; especially placed amidst the dark region of ignorance, where the Sun of Truth shines not too clear; some rotten sticks will shine brighter

brighter in the night, than a great Torch in the day-light: A Glow-worm will appear shining in the dark, when in the light it is discovered a black and a deformed worm: There be some Alcamy Christians, that having never yet passed through the fire of contrition, but stept at first into the beaury of profession, which by the help of their meeknesse, sobriety, temperance, and other addittaments of Nature and furbushings of vertue, have made a very glorious glittering, but the fiery tryal (now in all probability approaching) will discover the falsity of a world of these that have even deceived themselves herewith, *Amos 5: 18, 20. Isa.*

33. 14.

The false Apostles are said to be jealous, or zealous, *Gal. 4: 13.* only by Nature: *Pharaoh* feigned repentance, *Exod: 9: 27.* So *Ahab*, *1 Kings 21. 27:* and *Judas*, *Matth. 27: 1.* Nature can play the Camellion, and turn it self into all colours of the object. And like the Ape imitate what it sees: there is almost nothing that the Child of God doth by the Spirit of God spiritually, but a Naturall man may doe the like by the light of Nature and parts: And yet there are two tryalls will easily discover this deceit; A reservation of such sins as contribute to our designes: And an inward pollution (not with-

withstanding all outward pretence) in the mind, conscience, and affection.

Simile.

Judas never discovered himself till he had no hopes longer to carry the bag.

A naturall man may discourse of the things of the Spirit, but cannot perceive them; See *1 Cor. 2.14.* As a blind man that having a description of all colours read to him, can make a relation again of red and green, &c. but lacking the perception of his sight, if he should afterwards see, he could not tell you which is green, and which is red, being brought unto him. Nature thus occult, is best discovered by the application of its proper object; works of grace like *Saul's Armour* on *David* is very cumbersome to the unexpert Naturalist; oppose grace to him, and he still lies hid and imperceptible; but bring him to Naturalls and therein suit his Genius, and you shall presently discover him: you cannot draw out a serpents sting with a Book, but oppose a red cloth, and she presently puts forth her sting. A Fish dies presently on the land, that swims nimbly through the roughest waters. You know not the Nature of a Fox by putting him in a good close of grass, as you may the Oxe there; but put him among a Flock of Geese, and you shall discover his Nature. *Ovis frondem, Cervus fontem, Canis Leporem:* The Natural man to his delight; and Spiritual man to the things of the Spirit.

EJAC.

EJACULATION III.

Upon the serious Meditation of

Psal. 72. 7. Isa. 25: 8.

In his dayes shall the Righteous flourish and abundance of peace, so long as the Moon endureth. He will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall be taken away from off the Earth; for the Lord hath spoken it. And such like gracious Prophecies and promises.

O Thou that art the Everlasting Counsel- *Ejac. 3.*
 our! instruct I beseech thee my soul,
 a right to understand the wonderful dispensations of thy providences, which at this day (me thinks) have been on all hands so sadly mistaken: O! I tremble to think, not only what a darknesse I am in, as to the time and manner of thy Mystical Prophecies in holy writ; but also what a despondency I shall be left in, with the scoffers of *Nehc. 4.*
 this world, yea, with many a Professor, if *2, 3.*
 before thou art pleased to accomplish them, thou shouldst leave me behind thee! sometimes murmuring with *Elisba*; Why should I wait on the Lord any longer? *2 Kings 6.*
 sometimes almost despairing with *Asaph*, *33.*
 Hath

Pfal. 77. 9. Hath God forgotten to be gracious? hath he in

Pfal. 73. 8, anger shut up his tender mercies? And with

9, 10. David, Concerning oppression they speak loftily.

13. They set their mouths against the heavens: and their tongues walk through the earth. Therefore his people return hither; -- verily, I have cleansed my heart in vain. --

Pfal. 74. 9.

Pfal. 90. 13

There is none that knoweth among us, how long! Return (O Lord) how long? -- O stretch out thy hand and take me with thee; O remove these blocks out of my way! see, here is a deep mire of Riches, there the trap of Honour; here lies the bait of Reputation, there are placed an Ambuscade of many Enemies, scandall, reproach, imprisonment, loss of Friends, losse of good Name with the rising men of the times, of ease, pleasure, &c. troubles on every side, all these will give fire upon me as I passe! they affright me back again; yonder stands my seeming friends, looking big upon me, Opinion, Vain-desires, Newtrality, other mens Principles, good mens contrary Judgements. Here hangs about me my near Friends, fleshly Relations, self, that grand Idol stops up the way, lukewarmness and I know not how many strongly perswading to be good to my self, and swim at ease with the stream, and forsake my despised Lord, Isa. 53: 3. But ho! dearest Lord, the chiefest of ten thousand, the altogether lovely

lovely of my soul, for sake me not the poorest miscreant, that ever thou threwest thy skirt of compassion over! O! take me in thine arms, lead me in thine hand, lift me over these obstacles. Lord Jesus, I would fain keep close to thee I whither thou goest, I would go; where thou lodgest, I would lodge; and to what thou hast dyed, I would die; Lord, thou hast promised thou wilt not leave me, *Heb. 13. 5.* but that by thy Spirit, *thou wilt lead me and instruct me, and guide me with thine eye: Psal. 32. 8. Make crooked paths straight, and darknesse light before me. Isa. 42. 16.* O keep me humble; then thou wilt teach me: *Psal. 25. 9: Isa. 28. 9:* dis-entangle me from the world, give me a *self-denying heart*, implant thy fear in me; then wilt thou betrust me with thy *secrets of love: Psal. 25. 14.* make me to have *great thoughts of heart, for the divisions of Reuben, Judges 5. 15.* grieved with *Lor,* for the *filthy conversation of the wicked, 1 Pet. 7. 8.* then wilt thou make me *skilfull with Issachar, to know the times, 2 Chron. 12. 32.* Let me be *mighty in the scriptures, Acts 18. 24, 25, 26.* yet with an humble fear, frequent in reading, comparing, conferring, revising; yet with an eye still fixed on thee, for understanding, direction and guidance, and an unbyassed love to Truth; with a
 holy

Ezek. 16.
8.

Rom. 6. 3.
4, 5, &c.

holy modesty, not to be wise above what is written, not curiously to pry into what thou see'st meet yet to be kept and sealed, *Dan.* 12. 9. But what thou wouldest have thy people understand, *Matth.* 13. 11. O ! let me search with rejoycing. O anoint my eyes with the eye salve of thy grace, that I with comfort, and an humble expectation may discern that ! Thou hast many glorious Prophecies and Promises upon sacred Record ; some for thy ancient people the Jews peculiarly ; some for all the sons and daughters of Zion ; some already fulfilled, some yet to be accomplished. Such as concern the deliverance of Zion, *Psal.* 84. and 69. 35, 36. and 87. 5. and 102. 13. to 22. and 132. 13. to the end. *Isa.* 2. 2, 3, 4. and 4. 5, 6. and 33. 20. and 35. 9, 10. and 46. 13, and 51. 3, 5, to 11. and 52. and 60. and 62. 4, 8, 9, 11, 12. and 65. 19, 21, to 25. *Mich.* 4. 2, 3, 4. 10, to 13. *Obadiah*, ver. 17. 18, 21. *Zeph.* 3. 13, 15, 17. to 20. *Zech.* 2. 7. to 13. and 8. 3. to 8. and 9. 15, 16. and 12. 2, 3, 4. to 9. The destruction of *Babylon* and Anti Christ, *Isa.* 47. *Jer.* 50. *Jer.* 51. 2 *Thes.* 2. 8, 9, 10. compar. with *Rev.* 18. The call of the Jews, *Jer.* 23. 3, 7, 8. and 30. 3, 10, 11. and 31. 8, 9, 11, 12, 23, 28. *Ezek.* 36. 34. to the end ; and 37. 21, 22. *Amos* 9. 14, 15. *Zeph.* 3. 19, 20. *Isa.* 66. 20. to the end. And the

the Kingdom of Christ, *Pf.* 72. 1, 8: to 17: *Isa.* 9. 6, 7 & 32. 1: *Jer.* 32. 5, 6, 7 & 30. 9. & 33. 15
 16: *Ezek.* 37. 24, 25: *Dan.* 7. 13, 14, 27. *Obad.* v:
 38. *Zech.* 9. 9, 10. and 14. 9: *Luke* 1: 32, 33. &
 22. 29, 50: *John* 18: 37. 1 *Tim.* 6. 14, 15: *Rev.*
 2. 26, 27: and 11: 15: and 16. 13, 14, 15, 16.
 with *Ezek.* 21: 27, &c: for their accompli-
 shment; see *Jer.* 33. 20, 21, 25, 26: compar:
 with *Isa.* 60. 22. *I the Lord will hasten it in
 his time.* Lord! set me loose from all sub-
 lunaries, let my loynes be girded up, my
 lamp alwayes burning. I professe (with
Luther) thou shalt not put me off with these
 toyes; Let me never enjoy them, so I may
 enjoy thee, and cleave to thee faithfully,
 I'll get me up to my watch-Tower, and be
 ready to meet thee, when thou and thy
 blessed Saints and Martyrs, thy * despised
 ones, shall enter into this thy glory, which
 in thine own * best time shall surely come
 to passe: *Amen, Amen.*

1 Pet. 1. 13

* Gal. 1. 1

Mat. 11 Cor. 1

4. 13.

* Isa. 2. 1

K

MED.

MEDITATION X.

LUKE 13. 3.

---Except ye Repent, ye shall all likewise perish:

Med. 10.

The Syriack
doth not
here sig-
nific the
kind of
judgment
but of pu-
nishment

OF what universall concernment is this great work of Repentance! and in what danger doth our Lord leave such as by his grace he finds not in the unfeigned practise thereof! ye shall all likewise perish; though not with the same kind of punishment, as the *Galileans* and *Samaritans*, yet as certainly.

Repent-
ance not
a work of
nature

in generall, hanging over the impenitent.

This Repentance required, is not a common work of nature, but the wonderfull power of the Spirit of God, working upon the hearts and consciences of men, a New Creation. The Repentant Thief on the Crosse was a singular power and act of God's grace; for he did not put off the beastly cruelty and proud contempt of God, by the proper instinct and motion of the flesh, and so come to his repentance; but he was brought thereto by the hand of God:

There are two words in Scripture by which Repentance is chiefly rendred,

μετάνοια,

πιστις and *μεταμέλεια*; the first usually signifies, *resipiscencia*, the latter, *penitentia*: The first, (as some observe) is alwayes used in a good sense, signifies a change of the mind, from thinking well of former evil actions, to a thinking very ill of them; *Resipiscere*, *quasi resapere*, or *μετανοῦν*, ἀπὸ τοῦ κακοῦ πρὸς τὸ καλόν, *post sapere*; as the Prodigall is said to be, *Luke 15. 17*: -- *Matth. 23. 75*: *μεταμέλεια*, signifies to be troubled and anxious after the doing of something which may inconvenience us, as *Judas*, *Matth. 27. 3*: *Metamelaia*, in *Beza*, in *Mar. 3. 2*. *Wollebini*.

But these distinctions do not alwayes hold, the Scriptures (as the Greek Fathers) using both words promiscuously: we find the Evangelist *Matthem*, *cap. 21. 29*. using the word, *metameleia*, to signify saving conversion, and on the contrary, *metanoia*, *Hebr. 12. 17*: for hypocritical and unfruitfull repentance: *εὐμετανοία* for *σωτηρία*.

There are several definitions given of what Repentance, by Writers on this subject, most to one and the same purpose, intimating; Repentance Evangelical, and sound, to be, — *true Repentance*.

1. An inward and true sorrow for sin, especially that we have offended so gracious a God, so loving a Father; with a settled purpose of heart, and a carefull endeavour to leave all our sins, and to live a Christian.

stian life according to God's Rule in Scripture, *Psal.* 119. 57, 112. Or, —

2. A turning the heart to God, whereby we crucifie and kill the corruptions of our Nature, and reform the inward man, according to God's will.

3. In few words : It is a turning from sin to God, *Acts* 26. 18. the later words, expounds the former:

Perkins.
Kinds of
repentance.

Several
sorts of
false
repentance.

There are several sorts of repentance. A false and spurious : A true and Evangelical.

The counterfeit is of many kinds. 1. Desperate, such was *Cain's* and *Judas*. 2. Equivocall, as the *Gibeonites*. 3. Forced, or constrained, as usually the *Scotch* Adulterers in the stool of repentance: 4. Indiscreet, as the Popish penance: 5. Inconstant, only when the fit is on, or sense of punishment, and after relapsing, as *Saul's*: 6. Partiall and imperfect, sorrowing for some, and concealing other sins.

1 King. 24
16. — c. 26.

Mat. 13. 22

Some when the Word hath wounded them, they run to the world for cure, and therewith lick themselves whole again:

Some stifle their convictions in the birth, or still the noise of conscience with the Musick of some carnal pleasure, merry companions, immoderate, or unlawful recreations, &c

Some benum their convicted consciences by security, carelesness, never heeding it, or impu-

imputing it to some other cause; Melancholly, some indisposition of body, &c. and so it dies and comes to nothing.

Some cure spiritual convictions with moral actions; as a drunkard by becoming civil, whereby he conceits an Evangelicall repentance, without the least thought of the blood of Christ to cleanse him; he is morally just, temperate, quiet, and all is well.

Many go to atone the sins of their souls with afflicting their bodies, as when drunk, will drink water for many dayes after it, and then all's well enough:

Others more refined, will endeavour to heal up their wounded spirits, with the plaister of good duties, and frequent performances of them.

And lastly, there are Others, to whose view their sins are brought, and upon whose conscience they are charged, will doe with them, as some fluttish House wives with an Excrement, sweep it up and down house from corner to corner, untill they have lost it, and then all's clean: So these sweep and tumble their Iniquities up and down their hearts, with a few sighes, Lord be mercifull to me, God forgive me; or a few faint wishes, or purposes of amendment, untill out of memory, or at least the sting a little mitigated in their consciences, and then as good as any body.

Prov. 11.
17. later
end, Rab-
bi Levi
& Mercer
Expound
of those
that place
Religion
herein

Alas! poor deluded Soul; if it were possible to weep thy eyes out, or weep the sea dry for thy sins, without an Evangelicall glance from Christ's Spirit, (such as *Peter* had, *Luke 12. 61.*) all the tears in the world would not wash away the smallest sin, and much lesse a few inconsiderate purposes: And yet in true Repentance, there will be hearty sorrow, humble confession, mourning, *1 Sam. 7. 2. Prov. 28: 13. Jer. 4. 13. Zech. 12. 10. Job 42. 6. Amos 5: 15. Ezra. 9. 6.* But there is also a worldly sorrow which (as the Apostle noteth,) *2 Cor: 7: 10.* only causeth death.

Several
sorts of
Tears distinguished in
Scripture.

There are, *Lachryma compassionis*; such as our Lord shed, when he wept over *Jerusalem*, *Luke 19: 41.*

Lachryma devotionis; such as the Jewes were, *Ezra 3: 12.*

Lachryma desperationis; as the yellings of *Judas*, and the damned in Hell.

Lachryma simulationis; as *Crocodiles* tears, as *Jer. 41. 6.*

Lachryma rancoris, & *indignationis*; as the tears of *Esau*, more upon stomach, vexing to be thus defrauded by his Brother, than out of grief for sin, more for the losse, then the fault.

Wilson.

Or voluntarie
taxis compunctio
ad peccata

And there are, *Lachryma compunctionis*; such as *Mary Magdalene* were, *Luke 7. 38.* which

which it is said *Peter* flowed with: *Clement* candum, sic volun-
 observes, that every night that he heard the ratis dis-
 Cock crow, he would fall upon his knees, plicentia
 and weep bitterly; Others say, That his ad contri-
 face was furrowed with continual weeping tionem re-
 at the remembrance of his abjured Lord quiritur;
 and Master. O! 'tis very sweet when the nam u-
 sight of an offended Lord and Saviour ef- numquod-
 fects such relentings of heart; when the que (ut
 fervency of Christ's love melts our frozen ait Chry-
 hearts into tears: O wretch! that I should solom.)
 crucifie again, by my sins, the Lord of life, per quas-
 God puts up such tears in his bottle, sets cunque
 them down in his Book. Such repentance causas na-
 will never be repented of, how grievous scitur, per
 soever for the present: eiusdem
Greenhill
on Ezek.
Psal. 56. 8.
a Cor. 7.
10.
Caution.

Not that tears are essentiall unto repen-
 tance, no more than tears are repentance;
 and therefore not expected from all, that
 may notwithstanding be true Converts.
 The Natures of men much differ; Some
 can much sooner break their hearts than
 shed a tear; from such God expects the
 weeping of the heart onely; Others can
 command tears as they please, there is ra-
 ther more danger of the truth of their re-
 pentance, the heart in the mean time, may
 be little affected; God looks not at the a-
 bundance of thy tears, unlesse they flow
 from thy heart.

True Re-
pentance
its parts
and sym-
ptoms.

I find Evangelicall repentance in Scri-
pture thus deciphered in its parts and sym-
ptoms; An experience of the quicknings
and convictions of the Spirit, *Ephes. 2. 1.*
John 16. 8. making sensible indeed of sins
wound, burden, pollution, our own weak-
nesse, darknesse, deadnesse, *Psal. 38. 3, 4, 5.*
undonenesse, *Matth. 18. 11. Luke 18. 13.*
Acts 2: 37. the bitternesse of that root of
Jer. 3. 23. (a) enmity to the Lord, despairing of (b)
2 Cor. 12. help in our selves, (c) famished out of every
10. false rest, and having (d) Christ revealed by
1 Cor. 3. the Spirit, to be the (e) only help and ob-
f Mat. 8. ject of dependance, rolling, and ventring
25. our (f) lost, perishing (g) sinking Souls
Luk. 8. 24 upon him, taking him upon his own (b)
2 Mar. 14. terms, chusing him in judgement, and un-
13. reservedly resigning all to him, feeling the
37, 38. powerfull work of the Spirit, slaying the
Rom. 8. 31 enmity, severing from the world, emptying
us of our selves, and bringing our thoughts,
words and wayes, into captivity to the o-
bedience of Christ, putting him on, and be-
holding him by faith in his Word, whereby
* *1 Cor. 13. 18.* we are * transformed, changed, * moulded,
* *Rom. 6. 17.* fashioned into the love, beauty, and holi-
ness of the Lord, from glory to glory, even
as by the Spirit of the Lord.

Herein 1: Ye have self * annihilation, this
is wondrous hard, and nothing but the Spi-
rit

rit of God can work it, every man loves and exalts himself, labours to be *τις μίγας*, some body in the world, but true repentance makes a man to be no body, yea, to loath himself, *Ezek. 20. 43.* abhors his lusts, his errors, his own ways, yea, his best works, *Isa. 64. 6.*

2. Self-resignation, an unreserved giving up of the whole man to the Lord, purposing and promising in Christ's strength, to be All his, *John 14. 21.*

3. An acting Faith on the Promises, *Mat. 21. 22. Luke 11. 13.*

4. Watchfulnesse and intention of spirit upon God, *Psal. 119. 131. Psal 35. 8.* And this I take to be the nature and proper effects of true and Evangelicall repentance:

I shall now briefly answer some Queries, in order to the further illustration of this so altogether-necessary duty.

Qu. Doth Repentance go before Faith in a regenerate person, or not?

Ans. Faith surely is first manifest, whereby we see our justification by Christ, and by him, our sins remitted before God: then followeth repentance, whereby our hearts come to see the comfortable effects of this remission, *Heb. 11. 6.*

Obj. But converted souls whose eminent repentance hath thoroughly changed their wayes, have they any need of further repentance? Answ:

*Willers
Synops.
Papism. f.
721. 722.
Q. 4
Trap on
Mark 1. 15*

Answ. It is undoubtedly the duty of all to repent; for that the best live not without sin, *Eccles. 7: 20.* they must not exempt themselves from a due contrition for it, confession of it, and daily departure from it; as hath been already proved:

2. It is the first and last duty of man, *AR. 17. 30.* *God now commands All men, every where to repent,* saith *Paul*; no persons, no places, privileged therefrom.

3. A most chief Gospel-duty. Therefore *Mat. 3. 2.* *John Baptist* appointed on purpose to preach it: The first Sermon that *Christ* preached was repentance, *Matth. 4. 2, 3, 4.* compared with *Luke 13. 3.* And the first that the Apostles taught, was repentance, *Acts 2: 38, &c.* *Paul* we find in the duty, *Rom. 7. 24.* *O wretched man, or tyred man that I am!* &c. and yet *Paul* enjoyed the highest revelations and visions of all the Apostles, *2 Cor. 12. 4.* and *11: 5.* *Peter*, as I have hinted, wept frequently. See further *Mr. Ambrose*, first, middle and last things, *Fol. 322:*

Obj: Doth not *Christ* seem to intimate, (*Luke 15. 7.*) there be just persons which need no repentance?

Answ. As in their self righteous conceits only, *Matth. 9. 12, 13.* *Rev. 3. 17.* *Prov. 30. 12:* which places fully answer the Objection.

Obj:

Obj. *Is repentance the cause of remission of sins?*

Ans. In no wise, but rather (as I have said) the effect of God's act of grace in Christ. God receives none that convert into his favour through desert, but onely the order and consequence is noted; because God doth not forgive sins, but onely those, for which he gives a sorrow and inward displeasure with themselves; Thus repent, is the ordinary way and means to salvation; and the effect, as the soul is by the Spirit of God raised to behold the wonderfull love of God in Jesus Christ to it so very vile and undeserving, which melts it into sorrow, for offending thereby so gracious a God, and bends all its endeavours therefore against sin; But is as necessary, as it flowes readily from a regenerate person.

Marloratus in Mat. 15. 13

Obj. *But may not a man repent when he will? doth not that place, Ezek. 18: 21: 22. rendered at large in the Rubrick: -- At what time soever a sinner doth repent; seem to import as much?*

Ans.: No certainly, It is the purchase of Jesus Christ, *Acts 5. 31.* wrought by his Spirit, *v: 32.* A man may so long defer, till he find no place for repentance; therefore it is said, *Psal. 95. 7.* To day, if ye will hear his voice, harden not your hearts; see *Luk. 9. 42.*

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Qui non est hodie, cras minus aptus erit:

The night cometh wherein no man can work.

The repentant Thief on the Crosse was by an unexpected death prevented of a great part of that time, he might have lived by the course of nature, and his Example can no wise patronize the deferring of repentance, seeing life is so incertain as few live the full age of a man. 2. What can the example of one only man encourage any to this procrastination, seeing thousands have perished at their later end, expiring without repentance? And so would he, had not Christ by that all wonderfull providence been brought to suffer for him, as he suffered by him; and so become the object of his Faith, as he was of his corporeal eyes. Lastly, that place cited, is meant of the time of God's call to repentance, viz. the ninth or eleventh hour, &c. he will then give remission of sins, when he gives true repentance.

EJACULATION IV.

Ejac. 4.

Dear Lord! though others may slight away their merciful convictions, with carnal evasions, though some may esteem repen-

repentance a legall work, being so just in their own eyes, that they need no repentance; though many may defer their repentance, as a work fitter for their old age, yet Oh ! melt my heart, even mine, the hardest of hearts ! with one ray of that bright and all-powerful aspect of thy grace, which thou mercifully didst bestow upon, mercy-abjuring, a Saviour-foreswearing *Peter* ! Let me also with him, be continually bewailing my enormities, abuse, grieving of the Spirit, crucifixion of my gracious Lord, so long as I have an hour to live in this continually-sinning flesh. —————

Luk. 15. 7.

Luk. 22. 61.

Heb. 6. 6.

O ! Let it *work a carefulnesse* in me, never to offend thee more ; a *clearing of myself*, by the blood of Christ, apprehended by faith, in the use of all those wayes and means that thou hast made conducive thereunto ; a holy *indignation*, against those detestable and abominable corruptions, whereby I have so offended the pure eyes of thy glory ; a *fear*, lest the exorbitancies of my filthy heart, should ever rise again to dishonour thee, and wound my own Soul ; a *vehement desire*, at thy Throne of grace for future strength, and assistance from thee, against all sin ; a true *zeale* kindled from Heaven, whereby all thy Commands may be Gospelly per-

2 Cor. 7. 11. paraphrased.

performed, with love and ardent affection, contrary to the *Laddicean* temper of my former performances. Yea, let me with
 Luk. 7. 38 *Mary Magdalen*, doe much, because much is forgiven me; with that holy *Revenge* against the concupiscence of my sinfull nature, subduing my beloved sins, taking up willingly thy Crosse daily, and with *Paul*, keeping under my body, as may favour neither of that bodily exercise unprofitable, which thou requirest not at my hands; nor of that secret pride and glorying in humility, incident, which is equally abominable before thee!

Psal. 51. 3. O! Let my sins be, with *David*, ever before me, untill by the eye of Faith from true grounds in Scripture, I can see the pardon sealed by thy Spirit, and all of them put upon the head of the scape Goat and sent away into the wilderness of perpetuall oblivion, neither to rise into * act, by my base heart here, nor to appear against me hereafter at the great day of accounts, but let me be so cleansed in that fountain of my dear Saviour's blood, and arrayed with that pure Robe of his Righteousness, that I may be alwayes beholding the fair beauty of the Lord, doing his will from the heart, with pure hands, in his Temple all the rest of my dayes here with his Redeemed ones: and
 singing

* Ille vere
 plangit
 commissa,
 qui non
 committit
 plangenda
 Ambros.

MEDITATION X.

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singing the new Song of the Lamb, giving Rev. 14. 3.
glory to his great and worthy Name, with -- 15. 3. 4.
his triumphant Saints and blessed Angels in
the New Jerusalem, when this mortall shall
have put on immortality, for ever!

MEDITATION XI.

JER. 3: 20:

*Surely, as a wife treacherously departeth from
her Husband: so have you dealt treacherously
with me, — saith the Lord.*

WE E often complain of the falsnesse Med. 11.
of mens hearts to us, in this treache-
rous self-loving Age; and that while they
flatter with their mouths, and smile upon
us, they imagin mischief in their hearts a-
gainst us: But alas! we never consider in
the mean time, how we are the very same,
nay much more false with God. If a wife
be disloyall towards her Husband, how o-
dious we esteem it, how feelingly we com-
plain against it, how highly doth the con-
cerned conceive himself abused; the
greatest ignominy, injury, misery, that
can befall us (especially if the Husband
hath

hath been deserving, Faithfull, and tender towards her,) and indeed it is the greatest ingratitude, and the greatest affliction that can befall a man in this world. But Oh! ye converted Souls, to whom the Lord Jesus hath espoused himself, see, see how much more ingrateful, unworthy, disloyal, treacherous you have been to him: we smile upon him and call him our Lord and Master, and yet with *Judas*, while we kisse, we betray him; with *Joab*, worship and stab him, with our sins. We make the world ring with our Professions, how we love Christ, and what we will doe for him, and be displeased with any that shall not account us his most humble and most obedient servants; but examine the heart, and the cause of our best service will be found some advantage to our selves, or some selfish principle or other; and the best is ever the outside; witnesse our few Meditations, holy thoughts, affections, adorations, transpirations, ravishments with his beauty, and excellencies, and Cloister-devotions to him; Our prostitution to every base lust and carnall affection; Lift up thine eyes, saith the Lord, unto the high places, and see where thou hast not been lain with: in the wayes hast thou sate for them, as the Arabian in the wilderness, and thou hast polluted the land with thy whoredoms.

Mat. 26.

49.

2 Sam. 20.

domes and with thy wickednesse, Jer. 3. 2, 6.

Turn thine eyes inward O thou spiritual Harlot, and see in the high places of thy Riches, Preferments, Honours, whether thou hast not committed Adultery with them? have they not had thy whole heart? thy first and last thoughts? have they not bedded and boarded with thee? hast thou not said unto them, ye are my chief joy, the delight of mine eyes, the happinesse of my life? hast thou not said, when Providence hath any wayes bereft thee of any of them, in a restless condition, *I will go after my* Hos. 2.
Lovers, that gave me my bread and my water, my wooll and my flax, mine oyl and my wine? hast thou not shut thy dores, and solaced thy self with them; while the Lord Jesus thy Husband hath been fain to wait, knocking at your dore, and crying, *Open to me my* Cant. 5.2.
Love, my Dove; for my head is filled with dew, and my locks with the drops of the Night; but you would not hear him? have not, (finding Riches increase upon you) insatiably coveted after more, and in prosecution of your greedy Lusts, like the *Arabians* pitched your Tents, yea drove deep the stakes thereof in the wilderness of this world, and basely prostituted your time, your industry, your Religion, your all, traffiquing, and making Covenants with Hell and death, to

L gain

gain that pelf, which the Divell hath in his bestowing? Look under every green Tree of Profit, Pleasure, &c. and see whether thou hast not defiled thy self therewith? Alas! the land is polluted with thy whoredomes! and every hour ready to be destroyed because of them; and all this even then when thou hast professed the greatest love and loyalty, to thy pure, tender, all-deserving, constant, faithfull Husband the Lord Jesus! And now tell me, are we not the most treacherous in the world? O! tell it not in *Gath*, publish it not in *Askelon*! I will weep for you and my self in secret; O! that my head were waters, and mine eyes a fountain of tears! —

O! ye precious little remnant of Virgins; whose modesty hath eclipsed you from the notice of the world, stand forth, and let your treacherous sister be ashamed and confounded at the sight of your sincerity! Look here you backsliding Children, *These are they which have kept their garments white and clean and unspotted of this world; In whose mouth is found no guile; who have walked uprightly, and wrought righteousness in the earth: Spoke the truth in their hearts, have not back-bitten with their tongues, nor taken a reproach against their Neighbour; suffer long and are kind, envy not, vaunt not themselves, nor are puffed*

2 Sam. 1.

Jer. 13. 17.

--- 9. 1.

Rev. 14

V. 4.

Psal. 15. 2.

3.

1 Cor. 13.

4. 5.

puffed up with conceits of prebeminence, bear
 all things, hope all things, endure all things, have
 not eaten upon the Mountains, neither have lift
 up their eyes to the Idols of the house of Israel, Ezek. 18.
 nor defiled themselves with the world, have 3, 6.
 spoiled none by violence, given their bread to
 the hungry, and covered the naked with a gar-
 ment, have withdrawn their hand from iniquity
 and in their places and stations, executed true
 judgement between man and man, have sisted
 and lamented for our adulterous abominations. Ezek. 9. 4
 These, these are they which being redeemed
 from among men, do faithfully follow the Lamb
 whithersoever he goeth.

Lord Jesus! how egregiously false are
 our hearts to thee! no wonder so little
 comfort in thee, so little fruit by thee so
 much falling from thee, so small desires
 after thee, since so much disloyalty to-
 wards thee, and so little acquaintance with
 thee!

MEDITATION XII.

JAMES 3. 1.

*If any man offend not in the word, the same is
a perfect man, and able also to bridle the
whole body.*

Med. 12. **O**F all the Members of the body the
tongue though one of the least is the
most significant and usefull. The Apostle
compares it here to a small Helm, Stern, or
Rudder of a Ship, which commands it
which way it pleaseth: either in the safe
stream and road to a good harbour, or upon
the Rocks and Sands to the Ships destru-
ction. So death and life are in the power
of the tongue, saith Solomon, Prov. 18. 21:
It hath a great command, The Malefactor
at the Bar depends not more upon the
tongue of the Judge either for life or death,
then doth the life and death of every one
depend upon his own tongue; So saith our
Saviour, *By thy words thou shalt be justified,
and by thy words thou shalt be condemned.*

Mat. 12. 37

Man is like a Ship in the Sea of this world,
his heart is the Pilot, his tongue is the Stern,
as that turns him, so doth the Sail, either to
the gulph of Death, or Haven of Life: The
tongue

tongue saith *Chrysostome*, is like a Sword laid by thee, *Si quidem adversus hostem fueris arreptus, salutaris arripienti reperitur; si vero tenentis visceribus inferatur, mortem parat inferenti*; if it be taken up against an enemy, it is safety to him that taketh it up; but if it be thrust into his bowels that holdeth it, it bringeth death to him that thrusteth it. *Whoso therefore, keepeth his mouth and his tongue, keepeth his soul from troubles*, Prov. 21. 23. As in our English Phrase we term that the mouth of the River, where it emptieth it self into the sea, so the Hebrew termeth it, *linguam Maris*, the tongue of the Sea, where the Sea shoots it self by some bay into the Land. Now as the open Sea is boisterous with swelling waves, raging winds, &c. which tesse and tear the Ship, but in Bayes, Creeks, and Harbours they ride more safe and quiet; so is mans life; An open mouth, and loose tongue, like the open Sea, and loose waves, disquiet and distresse mans life with many dangerous troubles; But where the tongue is kept at a Bay, and shut up within the bay of a carefull *decorum*, and fast at the Anchor of discretion, where the mouth is calmed by the cold and fresh waters of temperance and sobriety, there doth the ship of the soul ride most surely: but on the contrary, where it floats

Chrysost.

Hom. 4.

int. 6. var.

Ovid. Me-
tam. l. 2.

up and down at pleasure, driven this way and that way, with the freedom of every wind of lust and phancy; where the Chariot of the tongue (like the Sun feigned to be managed by young *Phaeton*) hath the reins in its own neck; As the Apostle saith here, *James 3. 6.* it quickly sets on fire the whole course of nature, *ἡ τοῦ ὅλου τῆς γένεως*, the wheel of our Nativity, (as the Original renders it) the whole state and course of our lives, and all the expectations and hopes of our successe and felicity, are by it consumed into the fire of misery and calamity. You see then what a mischief doth this member our tongue, *Dabber*, sig. a word; *Debber*, a pest, to shew (saith one) that an evil tongue hath the pestilence in it. The tongue is seated in the midst, between the brain and the heart, that it might take the advice of both. Nature hath rampir'd up, as it were the tongue, with teeth, lips, yea and hair without the lips, and all betokning reins and bridles for the better management of that Member. The Heathen could observe,

Cat.

Sermo datur cunctis, animi sapientia paucis.
All have a tongue, but few know how to speak.

It must be carefully kept, and with *David*, *Psal. 39. 1.* curbed up, that we may keep
our

our tongues fast, or let free as occasions administer ; *Discretè vicissitudinum pensanda sunt, tempora ne aut quum restringi lingua de-
leat, per verba inutiliter defluat : aut quum loqui
utiliter possit seipsam pigre restringat*, saith
Gregory. The times of changes are discreetly
to be waighed, lest that when the tongue
should be restrained, it flow forth unprofi-
tably ; or else when it may speak profita-
bly, it then restrains it self through sloth.
I may say through fear. O ! the peace of a
grace managed tongue ! The Wise man tells
us, *There is a time to keep silence, and a time to
speak*, Eccles. 3. 7. — *Qui nescit quando ta-
cere, nescit quando loqui* ; he that knows not
when to be silent, knows not when to speak ;
and he that hath not this art, usually ruins
all, *A man of understanding, holdeth his peace*,
Prov. 11. 12 : *habitat in silentio*, as the Syriak
reads it : dwelleth by his Neighbour harm-
lessly : 'Twas a great praise that Hieromo
gave *Affella* ; *habebat silentium loquens*, she
was silent when she spake, that is, she did
not tumultuously deliver her mind, *sed sub-
missa voce*, with an humble, discreet, sober
voice, The slow spoken man hath much the
advantage both of the improvement of his
own parts and intellects to the utmost ;
and of the discourse of another ; like a
Clock, he hath his thoughts first wound

Greg. Past.
Cu. par. 3.
Admon. 15

up, and then strikes. His tongue is touched with a coal from the Lords Altar, *Isa. 6: 7.* and his words thus set on fire, at once both warms the heart, and perfumes the senses of his Hearers with the grace of them; As Christ did the woman of *Samaria*, *John 7: 46;*

Fuller.

Some are so indiscreetly talkative (as One saith,) one may as well command the Eccho as them not to speak last, and then they count themselves Conquerours, because last they leave the Field; Others though seem to yield and go away, yet with the flying *Parthians*, shoot backwards over their shoulders. The man of words, or free spoken man, is as a mad man, *who casteth firebrands, arrows and death, and saith, Am not I in sport?* *Prov. 26: 18:* he flings about his prattle at random, let it hit who it will, he heeds not. But the man that wisely *Prov. 17, 27* spareth his words is a man of knowledge, a staid, a discreet man.

Mr. Leigh
on Eccles.

There are Seven special times of speaking, (as One well Notes, on *Eccles. 3. 7.*)

1. When by speaking we may bring glory to God.
2. When we have an opportunity to vindicate the honour and truth of God.
3. When we may relieve the credit of a wronged Brother.
4. When

4. When we may instruct or direct those that are ignorant:

5. When we may comfort and support those that are weak:

6. When we may resolve and settle those that are in doubt.

7. When we may duly reprove and convince:

And there are likewise Seven seasons of silence:

1. Till we have a Call.

2. Till we be rightly informed about the State of the Question about which we must speak:

3. Till we have a suitable preparation:

4. When our passions or corruptions are up.

5. When we are not capable of what we speak, 1 Sam. 25. 36.

6. When we may grieve in speaking:

7. When what we speak is like to be a snare to our selves, Amos 5: 10, 12, 13.

Be not (upon these accounts) rash with thy mouth, nor let thine heart be hasty, Eccles. 5. 2: but take heed to thy wayes that thou offend not with thy tongue, see Eccles. 9. 17. -- 10: 12, 14.

12: 11, &c. Lock up thy soul every morning with God, and give him the Key; put a padlock upon thy tongue, and leave the key with discretion; then will thy soul dwell

dwell at ease, and in safety, and thy tongue
 loosed for advantage, be, as the Spouses,
Cont. 4. 3. as a thread of scarlet, dy'd in grain,
 in the blood of Chrill, not black and blew,
 as the carnal mans, with prophane, super-
 fluous, and unsavoury belches; *and speech*
comely, gracious, lovely, desirable, Col. 4. 6.
alwayes with grace, seasoned with salt, flowing
 from a principle of grace, not floating from
 the gifts of the brain; then the speech is
 with a grace, when God staraps the spirit of
 glory and majesty on the speech, when it
 administers grace to the hearers, then the
 speech is comely, then they are right words,
 which are admirable; *How suitable are right*
words? saith Job, *cap. 6. 25.* then they are
 seasonable words; *A word spoken in due sea-*
son, how good is it? Prov. 15. 23. the wisest
 of men wanted words to expresse its good-
 nesse; *Like apples of gold in pictures of silver,*
 saith He, Prov. 25. 11. Heb. reads it. A word
 upon the wheel, rightly ordered, and cir-
 cumstantiated, not like a Cart off the wheels
 dull and toilsome, but like a Chariot in its
 habilliments and accouttriments, servicea-
 ble, prevalent and comely; glorious, and
 gracefull, like apples of gold in silver dishes,
 the one sets off the other, gives a lustre to
 each other. *Seasoned with salt;* i. Not
 like the white of an Egge, of no relish, sa-
 vorlesse:

vorlesse. 3: Much lesse corrupt, *Let no corrupt communication proceed out of your mouth, (saith th' Apostle) but such as is good to the use of edifying,* Col. 4. 6. Ephes. 4: 29. A gracious heart hath no such unsavoury, corrupt, putrified speech, because the salt of God's Spirit keeps it sound, and sweet, and wholesome. As a stinking breath be- tokeneth rotten lungs, so unsavoury speech a rotten, gracelesse heart, *Matth. 12. 34.* and we ought to be as carefull of the words that proceed out of our mouths that they poi- son not others, as we would be of blowing a stinking breath into the face of another, *Psal. 5. 9.* Consider, The great God, com- mands this gracious speech, *Jer. 23. 35. 1 Thes. 5. 11. Heb. 3. 13: — 10. 24, 25. 1 Pet. 4. 10. Col. 4. 6. Ephes. 4: 29, &c.* It is the Saints practise: *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement; the law of God is in his heart, none of his steps shall slide, Psal. 37: 30, 31.* Fi- nally, That thou mayst not be sinfully si- lent, nor sinfully talkative, take Solomon's Counsell, *Eccles. 5. 2. Let your words be few.* —

EXPERIENCE III.

LORD! what a deal of mans service, is done out of the slavish fear of death and hell! Not a Son-like duty, but is accompanied with mercenary, slavish, servile ends, Not a Gospel-duty, but is intermixt with legal terrours, ignorance, coldnesse, and slighnesse of spirit. Never in any good frame, unlesse hammered, and constrained into it by afflictions, or some adverse condition: Like a Child's Top, never go upright but while the lash is laid on our sides. Prosperity most usually, makes the best Christians grow lazy, negligent, omisive; lovers of pleasures more than lovers of God.

And yet what a murmuring, what a kicking against the mercifull, chastning hand of God? so needful, so advantageous, (*Isa. 27: 9.* — *Hos. 5. 15.* *Heb; 12. 11.*) to us; out of so much love and tenderesse, (*Psev. 3. 12.* *Heb. 12. 6.* *Rev. 3. 19.*) to us; — Either we live upon others Principles and others Experiences so long 'till we can mistake them for our own, and so serve the Lord with them as it were by Proxy; or else we take up false grounded, and corrupt Principles,

ciples, and therewith serve the true God in a false manner; well might thou say Evangelicall Paul! *Great is the mystery of godliness, 1 Tim. 3. 16.* yea, without controversy, it is. —

Sometimes we are piling up huge heaps of duties to get up to Heaven upon, by and by, upon a very great sense of the displeasure of God, after the commitment of sin, not dare to go to God in duty: Oh! this pride of heart, we must bring something with us, to keep up our reputation with God, or we will not come neer him, then which nothing more abominable to him. Oh! this ignorance of God's Covenant of free grace; *I will heal their back slidings, and will love them freely, Hos. 14. 4.* *I came not to call the righteous but sinners to repentance, saith Christ, the whole have no need of a Physician, but they that are sick, Matth. 9. 13.*

Oh! the danger of this fear and unbelief, *Rev. 21. 8.* —

Sometimes we rest short of Christ, on the bare Skeleton of performances, and Oh! how hard it is then, to think them *dogs meat, losse and dung, Phil. 3. 8.* to understand, *that bodily exercise profits * little, not by works of righteousness which we have done, but according to his Mercy, 1 Tim. 4. 8. Tit.*

3. 5. But when Prosperity on the other hand,

exultatio
quasi uox
sancti-
torum.

That re-
fuso of
guns and
garbage
which is
thrown
to dogs.

* A little
time;
Margin.

hand, shuffles out duties, and all reverential regard to the Lord's appointments, then presume on Christ as fast, and then all seriousness is Melancholy: temperance and sobriety, hurtfull to the body, want of good manners, &c. then pride is but cleanliness; and abuse of time, necessary recreation and Christian liberty, &c. — strickt examinations, repentance from dead works, means to bring to despair, Ah! poor mislead Man! tossed, and tumbled about with infinite temptations; surrounded with clouds of infirmities, illusions, aberrations; like benighted Travellers in a Wilderness, meeting with any paths, and not discerning the right from the wrong, as well tread and wander in the wrong as the right; and that's not all, he is in danger of the wild Beasts too, —

Ah wo, wo! There are but a few to be saved! *Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it,* Matth. 7. 14. The love of many shall wax cold, but a He, that endures to the end! *Matth. 24: 12, 13.* Christ's flock is, *under a little, a little flock,* Luke 12. 32. Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; Not all that have prophesied in Christ's Name, &c. *Matth. 7. 21, 22, 23.* Professours look about you, stand off

off Hypocrites and carnal Gospellers, --
 Yet, this is thy comfort, poor mourning
 humble souls, that tremble at God's Word,
your is the Kingdome; Look else, *Isa. 41. 10,*
14. -- Matth. 5. 3, 4: Luke 12. 32. Though
 ye may fear because the gate to Heaven is
 strait, yet there is hopes, because the gate
 is open; hearken, you are called, *Matth. 11.*
28. John 7. 37. Rev. 22. 17. John 6. 35, 37.
 -- *5. 40.*

Blessed Lord! once more take me to task,
 and let thy good Spirit teach me, never to
 omit the least duty thou requirest of me;
 nor rest there, contented with the mere
 performance, unlesse by thy favour, I have
 found my Saviour in them, *Psal. 62. 3.* or
 beheld my Redeemer through them; And
 having lost my way once, let me not sit
 down in a sullen despair, but up and be do-
 inst, again and again; searching, seeking
 trying, tracing, by thy *Law*, and by thy *Te-*
stimony, which thou hast appointed to be, a
light to our feet, and a lantern unto our paths.
 Never suffer me to rest in a wrong path, but
 do thou direct me into the path of righteous-
 nesse, and let me there presse forward and
 every day get ground, in that true way that
 leadeth unto life. And though the way be
 never so difficult, never so full of turnings
 and windings, never so painfull to walk
 in,

in, yet let me strive on, with patience and constancy, Heaven will make amends for all. —

Lord ! how busie is Satan, the Flesh, and the World ! if by all they can possibly doe, they can but throw down a poor weak, staggering Soul ! if they can but stop the soul, or any wise shadow Christ from a fainting heart that longs after him, if they can but surprize a poor sin-engaged bankrupt man and hale him into bondage, Satan hath his end ! But blessed be God ! when a poor indebted soul is arrested by Satan, his Bail is never to seek, Christ our faithfull Surety, is never out of the way : *Psal. 23. 4. Psal. 3. 5. Gen. 28. 16. Dent. 33. 27. Oh ! that the Redeemed of the Lord would blesse him, because he is good, for his mercy endureth for ever !*

Christ
bids us
pray. *Mat.*
6: 12.
Agua.
Loose
us from
our debts

Psa. 50. 23

Remember O ! ye ransomed Ones, that the life of thankfulness lies in the lives of the thankfull ; Blesse him therefore for this in thy Deeds, which thou canst never enough doe in thy Words, and before thou art interrupted by the Night of Death, crave Eternity in glory to perform the rest in.

MEDI

MEDITATION XIII.

*Your heavenly Father knoweth what ye have
need of:*

THese *Outward things* are but condicio- *Med. 13.*
nally promis'd, so far as they may make
for our good: and so are deliverances from
evils; and therefore the one is so to be
prayed for, and the other prayed against, as
with submission to the will and wisdom of
God they may conduce most to his glory
and our spirituall improvement, *I am God
Allmighty, or All-sufficient, walk before me;*
&c. Gen. 17. 1.

It is very observable, that when our Lord
taught his Disciples to pray, *Matth: 6. 13.*
he did not teach, deliver us *from dangers*,
but *ἀπὸ τοῦ κακοῦ*, *from evil*; which is here
meant by the Divell, and divellish things, *Beza.*
principally; so that I conceive, our Saviour
means not, that we should principally pray
to be delivered from dangers, as they are
contrary providences to our self-indulgen-
cies, and over-weening affections; but from
the Divell in disasters, *viz.* from the evil,
and unsanctified use of adverse conditions.
And so likewise for the things of this life;

M

There

There is no absolute promise for them ; *you shall want not any good thing*, Psal: 84: 11.

Mr. Leigh
on the
Prom,

That is, (as one well observes) as they are good for you ; That may be good in it self, that may not alwayes be good for you. We must pray for daily bread, only bread, that is, such things as are necessary for the sustentance of life, as the *Syriack* observes ;

Suidas.

vita conservativum, such as wherewith we subsist ; not the whitest Manchet ; *non te-*

Brennius.

nuorem illum à similitudine, sed crassiore : &

Opponit

demesticum, downright brown-bread. And

panem li-

daily bread, not to store up, but to take it

bi & pla-

new every day from the Grand Master of

centis.

the Household ; as the Children of Israell

Hor. l. 1.

received their Mannah, of which the people

c. 10.

went out and gathered a certain rate, every day,

Margin.

Exod: 16. 4. the portion of a day in his day, &

whosoever out of diffidence and creature-

confidence, (with the fool, *Luk. 12. 19.*) stored

up more, it stank, & was full of worms, (*Mat.*

6. 19.) therefore he that in a humble indu-

strious obedience gathered as the Lord re-

quired, had no lack, as he that gathered much

had nothing over ; *v. 18.* It is said, They gathe-

red every man according to his eating: no more

then daily bread ; All a Christians com-

forts are therefore laid up in God, that we

might daily go unto him for them: God

loves the company of his Children, and there-

MEDITATION XIII. 163

therefore takes all occasions to have it; he loves to hear them begging, and therefore gives them onely from hand to mouth; *Exek. 36. 37.* and to him alone, as the fountain of all their mercies, *Isa. 8. 19.* Having therefore food and rayment, (as th' Apostle Exhorts, *1 Tim. 6: 8.*) let us be content, there's more in our storehouse; It's as much as pilgrims, (such as we are, *1 Chron. 29: 15.*) know what to doe with. *Jacob*, to whom so great things was promised, *Gen. 28. 14.* desired no more: *If God* (saith he) *will give me bread to eat, and rayment to put on;* *verse 20.* your heavenly Father knows what you have need of; he is omniscient, omnipotent, and all gracious, he knows what, he knows when, and he knows how to serve his Children as is most needfull for them, he hath an inexhaustible store, and wants no hand, nor heart; be content. *How blessed is David* That which we read of *David's* great confidence, as to God's all-reaching providence, *Psal. 37: 25.* is ill rendred in our Translations; *Never saw I the righteous forsaken, nor his seed begging bread;* it is, though begging bread. God doth no where promise, his people shall, none of them, be brought to outward wants, (though very few or none but will work, and endeavour some way to prevent that lazy indigency,)

but if God by his All-wise providence sees meet to exercise any of his with such tryals, yet they shall not be forsaken; but he that promiseth them, *to be with them in the fire and in the water*, Isa. 43: 2. will not leave them in their Outward straits, but even then will make up all to them in himself, comforting, and supporting in the worst condition that can befall his people here, and be much better to them, then if he gave them the whole world, which usually the Lord leaves to the Devil to cozen his slaves with to perpetuall perdition, *Matth. 4. 8, 9.*
Luke 16. 25.

I therefore conclude, That the Lords will is best of all: I will then use all honest wayes and endeavours to make provision for my self and family while we are to remain here, but with that humble submission to his Fatherly will and pleasure, as in all events, to him alone to ascribe all the praise! And,

If in my fall, my rising be his will;
Lord! I will say, The worse the better still.

EXPE

EXPERIENCE IV.

A Conference between the doubting Soul and the holy Scriptures.

I Find, (O righteous Declaration of the Expe. 4. most high God) the ebbings and flow- Soul. ings of my peace and confidence in God, to be much occasioned by my good or bad a- ctings. If through grace I can refrain from obvious Evils, and have been conversant in any good performances. Oh ! then, what content, what serenity I have within !

Methinks then the Lord and I, are very good friends, all is well, and at rest ; but alas ! this continues not, for the blacknesse of the next committed transgression, darkens and obscures all my comforts again, all my hopes and joyes are then utterly dash'd, then a Hypocrite, a cast-away, never had any true work of grace, wrought by your blessed convictions, (Psal. 19. 7, 8.) Precepts, Promises, recorded to be of such efficacy ; but all Chymerah's of my own fancy and self-ends.

You would surely bring some righteous- Word. ness of your own, to joyn with Christ in the work of your Redemption : you will not believe Christ's heart is to save a sinning

man, though a sin-burnd man; although
 Mat. 8. 22. by commanding you to forgive your Brother
 'till seventy times seven times, and
 Isa. 55. 7. promising *he will multiply to pardon*, such as
 Psal. 33. 18. sin and would not, (*Rom. 7.*) he would have
 Mich. 7. 18. you comfortably to conceive and believe
 his boundlesse intentions of mercy towards
 you.

Soul.

I have indeed tasted comfort in the perusal of those sacred offers of grace recorded in you; but alas! at the review, they are all evanished, as if there were no such Word, no such Chapter, no such Verse; and ah! how unrefreshing are those good words then to my sin-benumbed, hell scorched soul; Alas! I read and read again, and if my heart can be recalled from pondring altogether upon my condition; yet, I am so far from finding comfort, that I make all those blessed tenders to argue against me, to my great discomfort, and in my apprehension to aggravate my condemnation.

Word.

Mat. 13. 22

* *αδολε*

of a *6*

δολο

sine dolo

without

adultera-

tion.

(The fault is not in the food, but in your stomach, which is putrid and naught, full of grosse, and foul humours, sending vapours into the head, by feeding too much upon the trash of this world, whereby you disrelish every thing else, and wholesome food, the * *sincere milk of the word*, &c. 1 Pet. 2. 2, 3. cannot be refrained, but loving

to feed upon Althes, *Iſa.* 44. 20. your veins are filled with humours, which weaken the ſoul, and draw you aſide to lying vanities, while you *forſake your own mercies*, *Jonah* 2. 8: Go take a vomit of ſound and hearty contrition, and forbear your Epicurious freedom in theſe corrupting, theſe ſin- ingendring vanities, and then come and taſt *Pſal.* 63. 5. my wonted ſweetneſſe, (which others have *Iſa.* 24. 6. experienced, *Pſal.* 19: 10. -- 119: 103. and your ſelf formerly as you have confeſſed,) and let your ſoul delight it ſelf in fatneſſe, *Ma.* 55. 1, 2.

Alas! I have turned my back, oppoſed *Soul.* thoſe worldly delights as miſerable comforters, and do well know there is no ſalvation but in you, no light, no joy, no conſolation but in you; but alas! I cannot find it ſo!

I ſhould wonder if you could: *All the Word.* *Promiſes are yea and Amen in Chriſt*, *2 Cor.* 1: *Lucet* 20: *neither is there ſalvation, light, joy, or* *Scriptura,* *conſolation, in any other*, *Acts* 4: 12. you *ſed filiis* look not through me up to the Lord Jeſus *Lucis.* for life and comfort, but with the Gentiles *Tilen.* dwell in the outward Porch. I have frequently warned, exhorted, invited you to *Iſa.* 45. 19, ſeek alone to him, and take my Assurance, *22, 24, 25.* becauſe he hath ſaid it, that you ſhall not fail in your expectation, *John* 6. 35. *Iſa.* 55. 3.

Soul,

I am so stupid and heedlesse, that when I read I cannot apprehend the meaning of those blessed truths; they are as so many riddles and dark sayings to me, insomuch as sometimes I am ready to slight them and think there is little in them; I read and read but apprehend very little, I had as good never read, as to so little profit, and when I have done, I forget all as fast again!

Word,

Isa. 48. 17.

You come to draw at my deep wells with the short and brittle cord of your own understanding, and leaking, broken bucket of your own righteousness: You go not first to God by prayer, to enlighten your understanding, and for his Spirit to sanctifie your affections, and to direct and guide you, who hath promised to *give it, Luke 11. 13: and lead you by it into all Truth, John 14. 26. - 16. 13, 14: to be your remembrancer, and to teach you to profit, Isa. 48. 17:* without which you can do nothing in his Word, but reap your own confusion: you lay not by your own opinions and conceits, when you come to me to be moulded and instructed as the truth is in JESUS, but rather search me to maintain your private judgement, dispondencies, and hard thoughts of God, before resolved upon, and willfully espoused, and then you lay

all

all upon the insignificancy of the Scriptures which are quick and powerfull; able to make you wise to salvation; the wisdom of God: the rule, which if you cannot walk by, it is because there is no light in you; Heb. 4. 12. 2 Tim. 3. 15: 1 Cor. 1. 24: Isa. 8. 20: you should rather lie down ashamed under your corrupt will and affections, which nauseates (as I have said) the hony Comb, and bereaves you of spirituall understanding.

It is very true, I am so corrupt and vile, *Soul.* that I defile and pollute every thing I meddle withall, I mud the pure water with my dirty feer; therefore I think it were far better for me not to meddle at all!

Nay hold there, O doubting Soul; *ab Word.* *abuti, non ab uti, est consequentia;* from the abuse not from the use you must here infer your remedy, do not stay away from the fountain, but rather do as the Serpent is said to doe which hath poison in its teeth, *Pliny.* lay it down when you come to drink, lest you poison your selfe; Come to the Fountaine to be washed, to be refreshed, to be healed, Zech: 13. 1: O! come hither, —

Dulcis ex ipso fonte, bibuntur aquae.

*Gloss. P. 17.
Sol. Sac. in
Proem.*

Whither

Whither would you go? here are the words of eternall life; forsake not these fountains of living waters; to dig your selves broken Cisterns that will hold no water, Jer. 2: 13: Are you ignorant? here is knowledge; Are you sinfull? here is cleansing and pardon; Are you doubting? here you may be resolved; Are you fainting? here are cordials; Here is to suit all capacities; the Lamb may wade and the Elephant may swim; In a word,

Espece in
2 Tim.

*Que nullis animis, nullis non congruit annis,
Lacte rigans parvos, pane cibans validos;*

*No age so young, no wit so small,
which Scripture doth not fit:*

*Ther's milk for Babes, and yet withall,
Ther's meat for stronger wit:*

But I must needs tell you the truth, I can-
Heb. 4. 12 not daub you up in your sinful indulgen-
cies, you do not chide your selves with Da-
vid, Psal. 42. 5, 11. for your dispondencies
and unbelief; which is the greatest sin a-
gainst the Gospell that can be, the greatest
dishonour to Christ's truth and faithfulness,
that can be put upon them; you indulge
your fears, secretly taking pleasure in your
moans, and dejections of spirit, that others
might note you and pity you; you know I
have many times refreshed, enlightened, di-
rected

rested you, in your troubles, and you have smothered your mercies, or taken little notice of them. O be thankfull to God for the future, for every little beam of light, for every glimpse of favour, Christ doth vouchsafe to afford you, and he will shine more and more upon you unto the perfect day, Mat 13. 43
Pro. 4. 18.
2 Cor. 4. 6.

But I am so unskilfull, that I rather grow *Soul*, in errors, which seem rather to be confirmed then discovered, when I bring them to the Word; Are not all heterodox Opinions (as the Diuel's, *Matth. 4. 6.*) backed by Scripture, which seem to sound as they affirme? how shall I know when I am in the truth? some therefore wholly leave them. —

Herein is the ruine, (as I said) you bring *Word*, your Opinions to the Word, not to be discovered by it, but to be maintained by it, Ex ipfis
Scripturis
debemus
sensum
peric
tatem. and therefore you tumble them from one end to the other to find a place that may be brought to sound to your purpose, which if any thing like, you can force by your private *Gratian*, interpretation to speak your language; you run away (as the Diuel did) with pieces and parts of Scripture, not comparing one Text with another, nor duly weighing the coherence, consequence, or mind of the Spirit in the whole; not observing the due points,
marks

[] []
[] []
[] []
[] []

Gr.

Phil. 4. 8

marks of Admiration, as in *Rom.* 11: 33: of Interrogation, as in *Rom.* 8: 28. * Colons, Distinctions, Asterisks, &c. which do help to understand the sense of Scripture, noting the Marginal Notes, sound Interpreters, who are many in English at this day, to great profit; but above all bringing to the Word, an humble, impartial, hungring-heart after the truth, with full resignation, and purpose of heart to obey, act, and follow whatsoever the Lord shall there reveal, whether with, or against this present persuasion; These the Lord will teach, *Psal.* 25. 9. *holding fast to the form of sound words,* *2 Tim.* 1. 13: and not presuming to be wise, *above what is written,* *1 Cor.* 4. 6: taking nothing upon trust, *but searching the Scriptures diligently, whether it be so or not,* *Acts* 17. 11. and thou wilt soon grow wise to Salvation:

Job 36. 22

Sym-
ptoms of
Truth.

Finally, The Scriptures thus searched, usually discover Truths by these Symptoms. 1. Every true manifestation works towards conversion. 2. Makes more holy. 3. Makes the Lord Jesus Christ more precious to us. 4. Makes more humble. 5. Puts upon a more severe search of the truth, and begets a greater delight in the Word of Truth; But on the contrary, If the fancies we espouse, make us more proud, self-

self-conceited, censorious, slighers of the blessed means of grace, prayer, reading and hearing the Word, &c. slighers of the Ordinances of God, more cold, carnall, loose in principles and practise, shun such discoveries, (though they may be called New Lights,) as *Ignis fatuus*, which will certainly lead us out of God's way. Alas! 'tis not the Torch light of natural parts, and creature comforts, applause of others, &c. nor the Star light of civil honesty, and common gifts; nor yet the Moon light of temporary faith, and formal profession, that can make day light in the Soul, 'till the Sun of righteousness out of the Horizon of his Word, arise, and shine upon it.

Marks of
Error.

And however others may forsake the Word, as never having tasted how good the Lord is in it, as having taken it up only to maintaine a Lust, to their everlasting ruine, yet O poor doubting Soul, keep thou ever close to it, lie there patiently with thy sicknesses, lameness, infirmities; Though it be many years before the Angell stir the waters, thou shalt be sure to be cured at last, to thy abundant satisfaction: Keep these as inviolable Principles, That the Scriptures are above all

*Pium &
prudentem
requirit
lectorem.
Tilen.
2 Cor. 4. 6*

*John 5. 31
6. 7. 8. 9.*

Reve-

Revelations, *2 Pet. 1. 18.* we have *ἁπλοῦς λόγος*,
 a more pure word of Prophecy; then which if
 an Angel from Heaven should bring us ano-
 ther, we should hold him accursed, *Gal. 1. 8.*
 That they bare the stamp, Majesty and Au-
 thority of the great Jehovah, as *Aug.* saith,
Aug. li. 11. *Major est hujus Scripturae auctoritas, quam
 omnis humani ingenii perspicacitas;* They ex-
 cell all the excellency of the most refined
 wits, as far as the Sun doth out-shine a Star:
*Iter omnia dona, donum verbi Dei est amplissi-
 mum: sic hoc auferas solum e mundo sustulisti;*
 saith Luther; Give place, all gifts and parts
 whatsoever, to the surpassing Scriptures;
 you may as well tear the Sun out of the Fir-
 mament, and with lesse harm then deprive
 us of the Scriptures. They are given by the
 inspiration of God, profitable for doctrine, for
 reproof, for correction, for instruction in right-
 eousnesse; That the Name of God may be made
 perfect, thoroughly furnished unto all good works,
2 Tim. 3. 15, 16, 17.

Sufficiet studiis Bibliotheca tua:

Soul. I therefore conclude all, with that Petition
Aug. li. 11. of Augustine, *Sint delicta mea Scripturae tuae,
 confel. 2. 1* *nec fallat in his, nec fallam ex his* I Lord! let
 thy holy Word be alwayes my deliv'rance;
 let me neither be deceived in them, nor
 deceive by them! Amen:

M. H.

MEDITATION XIV.

JOB I. 10.

That which was Satans sore trouble,
hath been often my consolation: *Med. 14.*
Hast thou not made a hedge about him?

Blessed be God! who hath *hid our lives* Col. 3. 3.
with Christ in himself; when I see a chained
Lyon, I can without fear behold him, be-
cause I know the length of his Chain, be-
yond which he cannot come; God hath put
a hook into the Nostrils of the great *Levia-* Job 41. 11
than, and he that hath said to the raging *sea*,
Hitherto shalt thou come, but no further: shut- Job 38. 8.
ting it up with dores, that here shall thy proud
waves be stayed; hath also said, *His people*
shall not be tempted above that they are able, but
will with the temptation make way to escape
that they may be able to bear it, 1 Cor. 10. 13.
If need be. (saith th' Apostle) *ye are in heav-*
nesse through manifold temptations, 1 Pet. 1. 6:
only if there be need. Blessed Jesus! Tem-
ptations had the confidence to assault thee,
when they found thee in our Nature, *Mat. 4.*
but thou didst suffer it, not that the Diuel
found ought in thee, *John 14. 30.* whereon
to encourage him to the attempt, but that
thou

176 MEDITATION XIV.

Heb. 4. 15. *Thou mightest succour such as are tempted,* Heb.
 Heb. 2. 10. 2. 18. *poor tempted ones, that by reason*
of our inbred corruptions, are tossed grie-
vously with his tempests, well knowing how
to deliver thine out of them, 2 Pet. 2. 9. *and*
from the fear of death, who are all our lives long
subject to bondage, Heb. 2. 15.

MEDITATION XV.

JOHN 12. 35:

—*He that walketh in darknesse, knoweth*
not whither he goeth.

Med. 15.

HEE that walketh in ignorance, walketh
 in darknesse; and he that walketh in
 darknesse, (saith our Saviour) *knows not whi-*
ther he goeth; How uncertain is he of his way,
 that knoweth not which is the right; how
 likely to wander out of the way, that when
 he is in the right, heeds it not; how easily
 doth he wander, whom every trifle is ready
 to mislead.

Lord, I know but a very little distinctly,
 evangelically, experimentally; but I fear
 I may know nothing as I ought to know it.
 little of what I should know, little of that I
 might

might know, little of that others know, little of that I desire to know, I am sure, little of that, which by thy free grace I trust I shall know, when I shall come to know, even as I am known. Knowledge is laid up in me in the Chaos, confusedly; and not distinguished into its several parts, and under its proper heads; so that with *Aug.* but more truly; *Si nemo ex me querat scio, si querenti explicare velim nescio*; I know, and know not, know enough to hold my peace, and know not enough to speak: Witnesse these indigested issues, which truly; —

Quum relego, scripsisse pudet, —

Yet Lord! if thou wilt, thou canst make me, distinctly knowing, and so believing, performing: O! that I could hear that gracious answer, (which thou didst not deny to the poor Leper) *I will, be thou, so* —

Let thy wonted bowels move towards me poor sinful Leper, and though I am all over Leprous, *Isa. 1: 16*: yet remember my dear high Priest, *is to pronounce such clean*, *Levit. 13. 12, 13.* such as see themselves universally corrupted, and have no *raw flesh*; of reservation but, utterly undone, without the pronounciation of a Redeemer, *I will, be thou clean*; *Mark 1. 41.* wilt thou not call home

N

such

such straggled sinners by repentance & yes, thou *camest into the world for this way*, *Matth. 9. 13.* Oh! that I could find, I do as really believe, thou wilt bring me, direct me, keep me in thy way, and at the end let me into glory: as I do indeed know, I am a blind, straggled, lost creature, uni-

Rev. 3. 17.

versally depraved, notoriously wicked and sinfull! and then I am sure I should be saved. *Lord, I believe, help thou my unbelief!* §: 2: And yet I cannot boast here neither; Oh! what a wonderfull hard thing to keep in a constant self-annihilation! to see a mans self to be (as he truly is) a Nothing-creature, and for such a worthlesse worm, to abase himself at the feet of an All-sufficient Saviour. Alas! what are our Pray-

Luk. 17. 10

ers, Baptisme, Church-fellowship, good works? we may esteem of them in point of

Tic. 3. 5.

Justification, (as the world usually doth the

the refuse

person of

the City.

1 Cor. 4. 13

* Professours thereof, *Mal. 3. 14, 15.* the off-scouring, a filthy rag, a thing of no account, out of fashion, that neither profit nor popular credit can be gotten by, (though when Christ comes to make up his Jewels, *Mal. 3. 17. 18.* they will be found his true stamps,) yet neverthelesse we can-

* Luk. 13.

not, we * cannot enter into this strait gate

Rom. 9.

with these fardles at our backs. O! what

31. 33.

a tugging and striving will out merit

monger

mongers make at this narrow entrance, and shall never be able to get their packs of penance, works of supererogation thorough, *Luke 13: 24.* how confidently will they knock at Heaven gate, *Mat. 25: 11:* because none are so worthy as they to enter, *Luke 18. 11, 12:* when the poor sinner with a trembling hand knocks, almost affraid to be heard. But Christ will send those empty of their expectation, though full fraught with misery, *Matth. 7: 23:* when these he will receive in and satisfie with glory, *Mat. 25: 34:* It is the naked Christian that hath nothing but the linnen robe of Christ's righteousness to cover them, can walk in this narrow way, and enter in at this strait gate, *Matth. 7. 14. Rev. 19: 8.*

Luk. 1. 53

Quest. *What then, may I sing all away, and live as I list?*

Ans. No, God forbid! we must be so found in the practise of all God's commands, as if we would gain Heaven by them; and then lay by all in our coming to Christ, as if we had done nothing at all.

Quest. *O! how shall I hit this narrow way! what shall I doe to be much in Gospel duties without a legall spirit?*

Ans. Doe them in the sufficiency of JESUS, and then all we doe will be attributed to him, not ours, but properly his;

as in truth, *without him, we can doe nothing* that is good, *John 15. 5.* what we doe in our own strength, we doe not, but dream
 Job 8. 15. we doe; we do but weave the Spiders web, spend our bowels to be torn away with every puffle of affliction; like a House founded on the Sands, *Matth. 7. 27.* All the numbers of our works are but, *multiplicationes totius per nihilum*; a calting up our accounts by a Cipher; we standing in a great need of pardon for our best works, as worst sins; herein then we see we may run out of our way a pace: The Lord then in mercy bereave me of the Opinion of my works, and of the very being of my sins, the one leading me out of the way on the right hand, and the other on the left, that I may so enjoy my Christ upon his own terms here, as that I may inherit the efficacy of his death and merits with himself hereafter; when ignorance, sin, and works shall cease together!

§. 3. Jesus Christ saith (*John 14. 6.*) *He is the Way, the Truth, and the Life*; no man cometh
 John 10. 1 unto the Father but by him.

He is the only way, the Core through which all that are his sheep enter glory.

Bernard, *Eamus post Christum, quia veritas*; per
 in Joan. *Christum, quia via*; ad Christum, *quia vita*.
 14. 6. saith Bernard.

1: Let

1. Let us follow Christ, because he is the Truth, or the true Way: walk as we have him for an Ensamble; walk *even as* he walked, 1 John 2. 6. That is, 1. to walk *according to Christ*, according to his mind and will, in holiness and righteousness; therefore walking in sin, is termed a walking contrary to God, Levit. 26. 21. 2. It is a walking *with* God, as Enoch and Noah did, Gen. 6. 9. 3. It is to walk *after* the Lord, Deut. 12. 4: that is, living his life, treading in his steps; this is, to look unto Jesus, Heb. 12. as the bright morning Star, that will direct us in the true way to happiness.

What it is
to walk
even as
Christ
walked.

2. We must walk in and through Christ, because he is the way; *in ipso manere*, (as John 2. 6 the vulgar Latin renders it; abide in him, as our right way, remain in him by a lively Faith, without wandring into the by-paths of security, pride, and prophaneſſe; fixed in him, as a man in his Calling, which he intends to live by; 1 Cor. 7. 20, 24. Holding fast the form of sound words, in Faith and Love, which is in CHRIST JESUS, 2 Tim. 1. 13. He is, as the wheel within the wheel, Ezek. 1. 16. unto the spirituall man; as the lesser wheels are agitated by the greater. 3. Receive light from him, as the Moon doth from the Sun, and as the Celestial lights to the Earth; He is a light to

our feet, and a Lantern to our paths, Psal. 119.
105. by which we are so surely guided and
directed, that the *wandering man*, though a fool,
cannot erre, Isa. 35. 8. blessed, with all spiritual
blessings in him, 1 Cor. 13. 22. Ephes. 1. 3.

3. 17. 3. We must dwell in him, *in co-ha-*
bitare, as *Beza* renders it. As his Spouse
Beza in
Joan 2.
6. grow fruitfull by him, co-inhabit; receive
maintenance from him, oyl for our lamps,
direction, light, as the head, which leads and
guides the body: yea, we must remain in
him for ever, *John* 14. because he is the way
all along to glory.

3. We must walk to him, because he is
our life; we are as a Body without a Soul,
without him, dead, and cannot move Hea-
ven-ward at all; therefore every step we
yet forward, we must be fetching strength
and supply from him, *who will renew our*
strength, mount us up with Eagles wings, Isa. 40.
31. 2. We must walk to him, as our life,
that is, receive actuall life and quickning
from him, as the branch from the root, *John*
15. 4, 16. supplied with his vigour, as the
principal parts and vitalls of the body doe
their members, *Acts* 7. 28. *In him we live*
and move, and have our being: 3. Renew
our courage and zeal in his way, by looking
still to him, as our Hope, our Crown, our
Garland, *Heb.* 11. 26. which will add new
force

force to continue the race with alacrity:
The Lord invites us herunto, *Iſa. 45. 22*:
he is our land-mark, which observed, will
guide our tossed Pinnacle unto her safe har-
bour: Our *centrum quietationis*, as the
School-men phrase it; *Pſal. 116. 7*:

Be of good comfort therefore, though
our way be dark, yet we have Christ by the
hand, *Iſa. 50. 10*: who, if we stay our
selves upon, will lead us sure, *He is the truth*; *Eamus,
post Chri-
stum, quia
veritas.*
though it be strait and narrow to flesh and
bloud, he hath given his Angels charge of
us, that we might be both comfortably and
carefully attended, *Pſal. 21. 11, 12*.

Nor need we fear our strength; for our
way is in himself; our strength is from him, *Per Chri-
stum quia
via.*
though our way may be stony, winding,
painfully ascending, yet we shall not wan-
der finally out of our way, which is our
comfort; for once in him, and ever in him,
He is our way:

Though our Journey may be stormy, *Ad Chri-
stum quia
visa.*
and vexatious, yet it shall not destroy
us; Christ is ready at hand to supply us
with the * cordials of himself, his love, * *Pſal.
110. 7.*
grace, supply, resolution, perseverance;
Col. 3. 4: He is our life.

*Domine, quod cepisti perſec, me in portu
manſragium accidat.* It was Beza's prayer,
Lord perfect, what thou haſt begun in me,

that I may not suffer shipwrack, when I am almost at the Haven. Lord! *Thou hast given thine Angels charge over me, to keep me in all my wayes; that they may bear me up, lest at any time, I should dash my foot against a stone.* Nay this is not all, thou art so tender of me, that thou wilt not trust all the Angels in Heaven wholly with my safety, but hast given me unto Christ, to be my Conductor unto glory, who will lose not one that the Father hath given him. I will then gird up my loins, *Luke 12. 35.* I mean the loins of my mind, *1 Pet. 1: 13:* and travel on in that true and living way, with a holy stedfastnesse, *Heb. 10. 23:* And like the Moon, keep on my course, though all the Dogs in the Town should bark at me.

MEDITATION XVI.

PSAL: 73: 7:

Their eyes stand out with fatnesse: they have more then heart could wish.

Med. 16. **W**hen I take a view of the wicked on that the ball of Prosperity, my Soul doth even startle at it: They are rich, happy,

happy, succesfull, honourable, most men speak well of them; they are merry, dexterous, witty, well demean'd; whereas such as have given up their Names to Christ, and sequestred from the world, are many times poor, afflicted, unsuccessful, hardly spoken of, and through lowness of Faith, and over-much poring on their sins, drooping, grieving, undervaluing themselves, &c. In somuch as I have been amazed at the Observation with trouble of spirit, being well assured they were the only Favourites of Heaven, Heb. ii. 38. of whom the world was not worthy, O Lord! I cannot skill of these thy wayes: help me to discern these mysterious footsteps of thy All-wise Providence towards thy dear Ones!

How many poor Souls hath the Divil captivated hereby, having stumbled at this Stone, and never risen again! How were those wretched Israelites lost herein? Jer. 44: 16, 17, 18, &c. yea, how did it stagger Job, Jeremiah, David, and many of the Lord's excellent Ones, untill they consulted with the Oracle of God in his Sanctuary, Psal. 73: 2, to 16. then they saw their end, and understood their slippery station; Ver. 18. *When the wicked spring as grasse, and when all the workers of iniquity do flourish;*

it is that they shall be destroyed for ever, saith David, Psal. 92. 7. Pull'd out like sheep for the slaughter, and prepared for the day of slaughter; saith Jeremiah, chap. 12. 3. They are as stubble before the wind, and as chaffe that the storm carrieth away, reserved to the day of destruction; and shall be brought forth to the day of wrath, saith Job, chap. 21. 18, 20.

* Margin.
Judge-
ments of
all kinds.

Before these blessed men had their eyes held (with those Disciples, Luke 24. 16.) that they could see nothing but the surface of present appearance; Lord! none but such as with David, enter into thy Sanctuary, whose eyes thou anointest with thy true grace (Luke 24. 31.) with Stephen, Acts 7. 55. can look up and be ravished with that transcendent Excellency, Majesty, glory of the Lord Jesus, far, far surpassing the greatest sublunary felicities; and then look down upon these supposed all happy men, and see, Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the

* Cor. 6. 2. * morning, and their beauty, viz. strength, mirth, parts, wit, applause, &c. shall continue in the grave from their dwelling; or, the grave being an habitation to every one of them; as in the Matins. He shall go to the generation of his Fathers; they shall never see light, Psal. 49. 14, 15.

It is said of Tully, that he judged the Jews Religion to be naught, because they were so often overcome and impoverished; and the Heathenish Ceremonies of Rome to be Orthodox, because the Romans prospered, and were Lords of the world.

Alas! Solomon tells us, *No man knoweth either love or hatred, by the things that are before them*, Eccles. 9. 1. *For all things come alike to all*, Eccl. 9. 11.

The Sun shineth as well on the dung-hill, as on a hedge of Roses. The best things of this world being (saith Luther) but as dusts which the great Master of the House; (the Lord of Heaven and Earth) casts unto his dogs. It is, indeed, the undeniable por-

Luther in
Gen. c. 21.

tion of the Lord's people, to drink deep of the world's miseries in their passage Hea-ven-ward. This is a vale of tears, hatred, perplexities; but all this is so far from discouragement, that it is matter of exceeding rejoycing, *Matth. 5. 11, 12*. These afflictions! they are not worth our notice; they are so short but for a moment, *1 Cor. 4. 17*.

Acts 14. 26
1 Tim. 3.
12.

in presenti momentaneum, illico pertransire, saith Beza. They are like a man's breath upon polished steel, almost as soon off, as on; Our whole life is but as a shadow which passeth away, and seldome afflictions endure our life time; for the most part, our mercies,

Ps. 102. 28

mercies; duly recounted, exceed them in number, quality, perpetuity: but admit not; yet even these very afflictions; *work in us, — a far, — more, — exceeding, — eternall, — weight of glory,* saith our Apostle.

Our Lord disdained the best things of this world, as not the least conducing either to his work or welfare, *Matth. 8. 10. — John 18. 26.* and preadmonished his own, of the entertainment they were like to meet with therein, *Matth. 10. 2, 24, 25: Joh. 15. 18. — 16. 33.*

The worlds good things are only for its own: The men of the world are here upon their own dunghill; and truly you would not grudge their felicity, if you knew but how dearly they must pay for them: As *Alexander's* Souldier replied to one that asked with what heart he could eat his plundered grapes, as he passed to his Execution; eating them as he went: Hear what *Abraham* tells a Chief one of this world's darlings, *Luke 16. 24. Thou in thy life time receivdest thy good things, and likewise this poor despised Disciple of the Lord Jesus, his portion of contempt, hunger, misery; but now, he is comforted, and thou art tormented. Have a little patience, O ye despised, afflicted, tossed with tempests and not comforted; think on the day when God will make up his Jewels!*

Jewels! it is hastning, and will make amends
for all.

Let us take a little view of the worlds
happy ones, of the best of humane felicity, &c
I believe we shall not find that therein we i-
magine. For 1. they give no real contentment
while they are enjoyed. So say they that
have made the fullest experiment of them.
Solomon tells us, Eccles. 2: I said in my heart,
Go too now, I will prove thee with mirth; there-
fore enjoy pleasure, and behold this also is va-
nity. I said of laughter it is mad: and of
mirth what doth it? I sought in mine heart to
give my self unto wine (yet acquainting my
heart with wisdom) and to lay bold on folly,
till I might see what was the good of the sons of
men, &c. I made me great works, I builded
me houses, planted me vineyards, I made me
gardens and orchards, and I planted trees in
them of all kinds of fruits, &c. I had great
possessions, &c. above all that were in Jerusa-
lem before me. I gathered me also silver and
gold, and the peculiar treasure of Kings, &c. I
got me men-singers and women-singers, and the
delights of the sons of men, as musical Instru-
ments, and that of all sorts, &c. And whatsoever
mine eyes desired I kept not from them; I with-
held not my heart from any joy, &c. but what
was the issue of all? Behold, all was vanity,
and vexation of spirit, and there was no profit
under

et. is. d. d. h.

*Omnia fui,
& nihil
mibi pro-
fuit.*

Ecc. 7. 6.

Clerk,

under the Sun! So said *Severus* the Emperor, when from mean estate he was advanced to that honour; I have been all, and yet am never the better. In the midst of laughter, the heart is sorrowfull; the hand-writing of woe, is usually then freshest read on the evill conscience, *heret lateri lathalis arundo*; let the wounded Deer skip where he will, the arrow still keeps in his sides; their mirth like the burning of thorns, let them snap and crackle as loud as they will, yet they are in the fire, save them out thence, and they will prick your fingers, they are but thorns. The most Prosperous, Great, Honourable, lead but a tumultuous, discontented life, in perpetuall care, fear, labour, anguish, how to manage, and keep that they have. *O vilis pannus!* said one King concerning his Diadem, were it but known how many miseries and molestations do attend thee. *Nemo foret qui te tollere vellet humo*; no man would stoop to take thee up lying at his feet. Truly, you may as well separate waight from Lead, heat from Fire, moisture from Water, brightness from the Sun, as calamity, fear, perplexity, cares, danger from the chiefest of outward enjoyments. All the pleasures, honours, treasure in the world, will not fill an hungry belly, a little piece of brown bread in a
Famine,

Famine is worth them all. That Story is very remarkable, of a *Caliph of Babylon*, (who being taken together with his City by *Heaton the Tartarian*) was by him shut up in the midst of his infinite Treasure, which he, and his Predecessours had with much care and pains scraped together, who bid him take and eat what he pleased of gold and silver, or precious stones; for (said he) it is fit that so Honourable a Guest should be fed with the best; and therefore make no spare of any thing. The miserable Caitiff being so kept for certain days, died of hunger in the midst of those things whereof he thought that he should never have had enough, and whereby he thought to have secured himself against any dearth or danger. *Turkey Hist.*

Secondly, As they give no contentment in the enjoyment, so neither are they of any certainty to be enjoyed. *Riches take to themselves wings, and flie away*, Prov. 23. 5: *Idem of high degree are a lie; a mere falsity*, Psal. 62. 9. When you come to view, there is no such man, as the great cry went of him: you look up to see the Sun in its glory, and a poor cloud has hid it; so uncertain are these great things. He that sits on the uppermost spoke of its wheel to day, to morrow is thrown undermost.

Seneca, in

*Et quom felicem Cynthia vidit,
Vidit miserum abitura dies:*

Q. Elic.

(cline,
Think nothing strange, to us great folk en-
This day my Lot is drawn, to morrow
(thine.

Omnis felicitas seculi, dum tenetur amittitur,
saith Jerome. The chiefest felicity of this
Age, will deceive you as *Ixion* that thought
he was embracing *Juno*, when he had but a
cloud in his Arms; ye may assoon hold a
shadow in your hand, as be certain of any
sublunary. A glorious sunshine morning
often turns to a foul afternoon; you shall
view *Xerxes* now drinking up whole Rivers
with innumerable Armies; anon shifting
for life in a poor Cockboat. *Bellisarius*
that famous Generall of the Emperour *Ju-
stinian*, after through extreme want his eyes
being put out, you might have found him
begging by the high way side, *Date obulum
Bellisario*; Give a Haltpenny to poor *Belli-
sarius*! Yea, *Alexander* the Great, that
wept because he heard his Tutor tell of o-
ther Worlds, and he had not yet conquered
One; as succesfull, rich Monarch as he was,
wanted an *Heir* for to inherit his *Dominions*,
which every poor man that hath not bread,
is usually blessed with; and in the midst of

his

his glory, surfeits, and dies, and while his Captains were sharing his vast Empire among them, he lies stinking above ground, unburied; having lived not thirty three years, nor reigned 13. *And wilt thou set thine eyes upon that which is not!* Riches certainly, take wing, saith *Salomon*, surely, men of high degree are a Chymerah, saith *David*. Thus have I briefly manifested—

*Died. Sic.
Just.*

1: That the best Outward things are usually the reward of the wicked, which they shall pay dearly for hereafter.

2. That there is no contentment, no not in there present fruition; vexing vanities.

3. That they are very incertain, and momentany; take wing, when we think we have them surest.

4. That there is no true judgement to be made of God's love by them, but the true estimate will be in the end, which I shall a little further illustrate, and so conclude.

As to the Gallant, that *alba Gallina filium* *Juvenal.* (as the Poet calls him) who attracts all the eyes in the world, for his valour, honour, port, successe, beauty, without grace to accomplish all, he is the most miserable Caitiff of mankind.

Hear *Hieron* concerning him: *An tu hunc* *Hieron. in*
hominem potentem & felicem vocas, quis in *Isa. 38.*
suam

suam mortem fortis est? &c. esteem you a
 frantick man to be stout and couragious,
 who stabs himself with a poynard? Say
 you he hath a brave steady hand, who hits
 his own heart aright with a daggers point?
 say you that man is happy, who holdeth the
 shadow of good in his hands, to produce
 to himself an eternity of evils? who hath
 ever said, he who nimbly mounteth on a
 rock to precipitate himself, was an able
 man? or seeing him on the steepy Cliffes
 top ready to fall, this man is happy, all the
 world hath an eye on him? who hath said
 of him that hath a golden Cup in his hand
 filled with poyson, this man is fortunate to
 drink in so rich a Goblet? And so the Fa-
 ther elegantly goes on. All their felicity
 will prove their greatest infelicity, becaule
 with the whore-master, they most grace-
 lessly pursue the same; *As a fool hastens to the*
correction of the stocks, till a dart strike through
their Liver, and know not that it is for their
lives, Prov: 7. 22, 23. Look to the end of
 both, and judge righteous judgement;
 What Begger think you, would change con-
 ditions with that Noble, whose Head the
 next day, must be severed from his Body?
 The labouring goared Oxe, that grones
 under his toy! and burden all day, (if he
 knew it) would not exchange with the far-
 ted

MEDITATION XVI. 195

ted Oxe, at ease, in the full pasture appointed for the slaughter, said *Luther*. Just in the same condition, is our worlds darlings, saith *David*, Psal. 91. 7: *Jerem* cap. 12. 3: *Job* cap. 21: 18, 30: if we will believe them. And tell me then, who would not, with *Moses*, Chuse rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, despising the reproaches of Christ greater riches ——— Heb: 11: 36, 37.

But the people of God have the most cause to rejoyce of any; for besides that, their very Afflictions have in them cause of exceeding joy, They are Heirs of far greater things, than all the Monarches in the world (out of Christ) can be, put all their felicity together. They can say with *Paul*, Thanks be unto God that alwayes causeth us to triumph! 2 Cor: 2: 14: they may triumph over sin, misery, death, hell, which the worldly rich men are most slaves to: None have more cause to rejoyce then they, Grace, mercy, peace, love, glory, Heaven, God, Christ, All is theirs, 1 Cor. 3. 22, 23: The rejoicing of the voluptuous man, is not worthy to be mentioned in the day when the joy of Gods people is spoken of: If they rejoyce not much, the fault is their own; God most indispenibly commands

it, *Psal.* 5. 12. — 32. 11. *Phil.* 3. 1. — 44, &c. again I say rejoice! 'tis ingeminated to note the excellency and necessity of the duty; Be their condition what it will, high or low, in prison or out, they are to rejoice in the Lord evermore, *1 Thes.* 5: 16. because their condition is but to eternity, their peace is made, their conscience cleared, the Spirit of God, (like that excellent wine, *Cant.* 7. 9.) refreshing with inward consolation; making the sleepy, in sorrows and troubles, to speak forth the praises of the Lord, that hath done such great things for them. *Rom.* 8. 1. *There is not one condemnation,* (as the Greeks renders it) to be charg'd upon them, but *all things shall work together for their good,* ver. 28. And have they not then most cause to rejoice? But if they have never a good day here, yet they will not exchange (that truly have tasted how good the Lord is) with the most happy worldling; they can rejoice in their afflictions more truly, soundly, heartily! and with *Aug.* can pray, *Domine hic ure, hic seca, modò in æternum parce!* And with *Luther*, strike Lord, strike Lord, and spare not! do with me what thou wilt, so thou wilt fit me for Eternity!

Feri Do-
mini, feri
clementer:
Strike
Lord, it
shall be a
Mercy.

So shall I conclude; Lord! do what thou wilt with me here, make me Nothing, yea,

MEDITATION XVI. 197

yea, worse than nothing, rather then give me my portion in this life, rather then let me on high for a time, that thou mayest bring me love for ever.

MEDITATION XVII.

ROM. 15. 7.

Receive ye one another, as Christ also received us to the glory of God.

IT is the unchristian guise of most in this *Med. 173*
 light Age, and may well be reckoned in the front of our miscarriages, ever man to love his own image in another, rather than the Image of God, Oh ! such a man is an excellent Christian, he walks spiritually, and lively, very able, and sound, and right in all things ; how so ? he is of my judgement. Such a man I confess is a good man, walks well, but—— he is not thus and thus ; why Christ died not for this or that party of good men and women, but for all his Elect. Dear Friends, are you not all of the same body, all of the same Spirit of life *Ephes. 4.*
 running in you, all the same hope to attain *4, 5, 6.*
 the same end, all the same Lord to serve, all
 O 3 the

Mal. 2.10.

the same way of union with him, all the same owning of him, all the same God and Father who begat you, all the same enemies, the same dangers? &c: *Ephes. 4. 4.*

Excellent to me, was that cementing practise of a Congregation in *Wales*, which I find Expressed in these Verses.

*With Christ our Lord we sup,
And every Saint comes in,
That is desirous with consent
For to partake therein.*

*No honest Souls kept out,
Their presence we desire;
No new Engagement, no new Bond
Do we at all require.*

*But welcome Saints as Saints,
Of all we make but one;
Exhorting one another more,
To live to Christ alone.*

*Our Bond is Christian love,
Our Bound, our Masters Word;
In renting times our study is,
To walk with one accord.*

*If any Saint dissent,
And Separatist be:*

*He may have cause to blame himself,
And so his Brethren free:*

These

MEDITATION XVII. 199

*These things we take in hand,
For troubles may be near;
Take time and mercy while they are,
'Ere long they may be dear.*

Or if we cannot go thus far, yet let us join wherein we may; in conference, prayer, watching over one another in the Lord, but principally in love; Oh, let us love as Brethren! The Unity of the Primitive Christians was so eminent, that their Enemies took notice of it; See (say they) how they love one another! Now alas! it may be rather said of the men of the world; See how they hang together! how private and close they are in their confederacies, how they labour to defend the reputation of one another, smother one anothers evils, charitable, faithfull to one another? Christians! do they not much shame you? do they not every where, hereby give you occasion to doe your more warrantable duty? expressly commanded by the Lord, and justly expected by your Brother for whom Christ died? *O! be ye then all of the same mind, bearing compassion one of another.* Receive the wound, the reproach, the failing, though of a differing Brother, through your own sides, because your Lord and Head is struck at, in him, 1 Pet. 3: 8. 'tis not that man or
O 3 woman

Rom. 12.
9, 10.

Tertul.

2 Cor. 13.
11.

woman that bears the disgrace only, 'tis your Lord and Father is dishonoured by it; Oh! be sensible of it! weep over him, pray earnestly for him, deal humbly and tenderly, and yet faithfully with him, and vindicate Christ in him, as the case shall require.

Labour to be all of one heart and one soul, as those *Acts 4. 32.* Oh! what abundance of affection was there then to Christ and his Members! Now Christ is fain to look back

Jer. 2. 22 to the time of your espousals, to find any thing, almost but a Name to live! so cold and livelesse are Christians at this later day. Oh! will nothing but the scourge bring you again to doe your first works! O!

Rev. 3. 2. *strengthen the things that remain, that are ready to die!* for shame, let us stand fast in one mind, *striving together for the Faith of the*

Phil. 1. 27. *Gospell.* Let us live Religion (thus) into credit again; *In all meeknesse and lowlinesse*

Eph. 4. 12. *of mind, long suffering, forbearing one another, and forgiving one another, even as God for*

Col. 3. 13. *Christ's sake hath forgiven you:* Else be sure, you that so wantonly scatter in the Sunshine of this merciful liberty, God will send home again together in the storms of his displeasure by weeping crosse, when you shall have leisure enough to recount what mercies you have neglected, what liberty you have abused, which now ye have turn'd the key upon!

Lord

Lord Jesus! Let me that am less then the least of thy mercies, through thy awakning grace, * improve, redeem my precious time! Let me have so unfeigned, so impartial a love to all Saints, (with *Paul, Philimon* ver. 5.) to all that hold the head in whomsoever I can comfortably perceive the Image of thy self my dear Redeemer, (although happily, I may not find them walking at present in the form I conceive to be the truth) as that I may truly see I love thee my only Lord, in sincerity! 1 *John* 4. 30:

It may be God suffers this unhappy difference in Circumstanrials, to try truth of our love to one another, and to the Substance.

* Eph. 5. 15
d'uei88t,
i. e. waga
r8 us a-
apo bal-
van, to go
from the
bottom to
the top; to
perform
every
command
to the
full. And
E'kaya-
sa'w,
redimo;
taken
from Mer-
chants,
that will
let slip no
opportu-
nity of ad-
vantage.

MEDITATION XVIII.

ISA: 38. 6:

He that believeth, shall not make haste.

Rash Man wou'd have God put forth his mighty hand, to accomplish presently his desires by Miracle; when the All-wise God sees it more meet, to bring it about by ordinary means in his own time; thereby

Isa. 41. 2. thereby to bring him to his due obedience and submission:

So the Disciples would needs have Christ presently to consume his Enemies with fire from Heaven; because *Elias*, a man subject to like passion, *James* 5: 17. did so, *2 Kings* 1. 10. But Christ tells them, *They know not what spirit they are of?* the Spirit of wisdom, meeknesse, patience, faith, silence, should be the Spirit of a Gospell-Christian.

He that believeth shall not make hast; that is, shall not take any unlawfull or precipitate course for the accomplishment of his desires: The Saints would have their sins consumed at one miraculous blow of God's power; when the Lord will have, contrition, Faith, Prayer, and other appointed means, (for the exercise of patience, and triall of other graces) to cut them down by degrees; & then, rather weed them off from flourishing, than root them tip from being: God's people would have all their Mercies at once, and therefore time the glorious prophecies and promises, as they conjecture, & prosecute their apprehensions much with their own spirits; but God appoints them in his own seasons, & to his own purposes, & most righteous ends: The *Israelites* would needs have gone the next way to *Canaan*, when they came out of *Egypt* without more ado;

ado; but they must through the red-sea, and then about by the rocky and barren Wilderness, travelling backward and forward, in heat and cold, in thirst, and dangers of Serpents, and many sufferings for forty years together, and then they that murmured did not see the promised Land at last; nay *Moses* himself must but onely see it (as it were) through a Prospective Glass! As large as *Abraham's* promise was, for a numerous Posterity and Inheritance: it passed through a very scanty and unlikely appearance, and probability of accomplishment, when he forsook all, and travelled into a strange Country, and must slay his only Son of a decayed wife, dried-up through age. God will have his most free and certain Promises to his dear-ones, brought forth, through many sufferings, disgraces, delays, with strong cries and tears, *like as a woman with Child that draweth near the time of her Delivery, is in pain, and cryeth out in her pangs; so have we been in thy sight, Lord. We have been with Child, we have been in pain, we have as it were brought forth wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the world fallen: Doth the Church send forth her complaints to God? Isa. 26. 17, 18. after many glorious Promises to her; as may be read in the fore-*

Arabia
Petra.

Deut. 34.
1, 2, 3, 4, 5.

Ezek. 36.
57.

foregoing Chapters. The Lord loves to bring his accomplishments through very seeming impossibilities, that his hand alone may be seen in it: And when his Enemies, cry ah ha ! so would we have it, *I will pursue,* *I will overtake, I will divide the spoil ; my lust shall be satisfied upon them,* as it was the thoughts of the Egyptians in their pursuit of the Israelites, *Exod. 15: 9:* we have them sure enough now, and will tutor their fancies of Liberty ; and when the very throat of all their hopes is just ready to be cut, hands & feet bound, wood laid, knife drawn, and the stroke ready to be given ; out steps the Lord, holds the hand, and delivers. O ! ye waiting sons of Sion ; *In the mount of the Lord, thus, it shall be seen !* Till such an extremity the All-wise Lord, is pleased usually to defer his opportunity ; *So that when the Lord bringeth back the captivity of Zion, they are like men in a dream ;* know not whether it be really so or not: *How long Lord ; holy and true, dost thou not avenge our blood, on them that dwell on the earth ?* cries the Martyrd souls under the Altar ; they thought it long : but it was said unto them, *that they should rest yet for a little season, ---- and white robes were given unto every one of them.* God will have his suffering people to content themselves with the righteousness of the Lord Jesus, and

and to submit to his time ; and comfort themselves, that they are safe at present under the Seal of the Angell of the Covenant, who is mindfull of them, and visits, and administers to them upon all occasions ; yea, in the exact nick of time, that he in that great love of his, and omniscieny, knows 'twill be most advantageous for his glory and his peoples good, then *those that dwell in the dust, shall awake and sing ! Fret not thy self then, because of evill doers, neither be thou envious against the workers of iniquity ; Trust in the Lord, and doe good, — delight thy self in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord, wait for him, and he shall bring it to pass, &c. Psal. 37: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. &c.* the Psalmist goes on most pathetically to this purpose. God could have caused Jeremiah's girdle to have rotted in a moment, but the accomplishment of his Propesie, he is pleased shall subscribe to the ordinary time of its rotting in the Earth, Jer: 13: 16, 18: — *He that believeth shall not make hast.*

MEDITATION XIX.

Med. 19. **I** Cannot but adore that Providence of the Almighty, which I am not able to comprehend; how beyond themselves did the Lord carry forth poor Naturall wretches in the beginning of these times! to act that for him, they neither understood nor willed: and how then were their arms made strong to doe wonders, that at other times sunk below the spirits of men! what a Rabble did the Lord make willing to help his Church! (*The Earth helped the woman, Rev. 12. 16.*) They that then pulled down one Grosse, one Altar, one Crucifix, would not now care, if two were set up in their stead, that then fought heartily for God's people, would now cut their throats: And yet with what confidence can many ascribe all this to second Causes, fortune of War! &c. Oh! the blindnesse of some, Oh! the ingrateful stupidity and apostacy of others! shall the Lord of Hosts never be acknowledged by us, untill he instruct us by terrible things in righteousness? making known himself in his Judgements upon us? surely however was mans evils heart, there was God's visible hand in it: *Ascribe ye therefore*

fore-greatnesse to our God ! *Dent. 32. 3. Psal: 68. 34.* Lord when thy hand is lifted up, they will not see ! *Isa: 26. 1.* Well, let others turn their Tale as they will ; But Lord ! let me by thy terrible works learn to fear thee, by thy wisdom to admire thee, by thy care and provisions for thy despised-ones, to love, and trust in thee ! And while between thy patience, and long-suffering towards obdurate Ones ; and thy frowns and dark dispensations towards thine own, many are squeezed into practical Atheism ; help me more and more to be born up upon the wings of faith, to a holy reverence of the immensity of thy Providences : and (as 'tis very meet and just,) where I am at a losse, to prostrate at the feet of thy all-divine wisdom, and there with all submission to acquiesce, untill I be waisted over to that glory, where it is thy Saints, and Angels blisse to apprehend more clearly, and remain in the continuall exercise of singing Hallelujah's to thee, (*Revel. 15. 3. 4.*) for them, for ever.

MEDI.

MEDITATION XX

JOHN 15: 14.

Ye are my Friends, if ye doe, —

Med. 20.

THe greatest part of most mens Religion hangs commonly on their Out-side, viz. Form, Profession, Name, Parts, &c. while for all that, Satan may sit enthroned in the heart, waited on by partiality, self-conceit, and a multitude of lusts and corruptions, and commonly those to which our natures do most encline, are gratified to attend next him:

Some people make a great bustle and noise what they are, but look within, and you shall scarce find any thing answerable: Like a house full of Ice and Snow, that hath a dore all painted over with flames of fire, Or like the shell fish, that hath so little life in it, that it is hard to determine, whether it lives a vegetative, or a sensitive life, though it hath a fair and firm outside; so of these that have only a Name to live, but their motion Heaven-ward is so slow, so snail like, that you cannot almost tell whether by their motion they are alive or not: These fitly resemble the Beast, the Portuguese call

call *Pignitis*, seen in *Brassia*, that in fifteen dayes can go no further than a man can throw a stone; and whose Conversation like the Vines in *Thrace*, yield more shade than Juice, and the Trees more leaves than Fruit. From the brain only flowed those Officious words, *Matth. 23. 9. I go Sir*; but from the heart the bent of that active request of *Paul's*, *Acts 9. 9. Lord, what wilt thou have me to doe?* If fair words and Professions would make a true Servant of Christ, he would find enough in England to make up that little flock unto whom he is pleased to give the Kingdom. Be ye doers of the Word, and not talkers only, deceiving your own souls. Sincere Christians say not with the Philosopher, *loquere*, but *agere ut videamur*!

Clark's
Geogra-
phy. fol.
178.

fol. 162.

As James
saith of
Hearers,
cap. 1. 22.

Object. But I am not able to doe it?

Answer. Thou art not willing rather; God looks not so much at the quantiry of thy work, as sincerity of thy endeavours; not how doth the tongue promise it, but how doth the heart set to it. *Et quia Deus cor querit, cor intus conspicit, testis est, Index, Approbator, Adjutor, sufficit ut offerat voluntatem*, saith *Augustine*.

Aug. in
Psal. 95.

When the heart says (sighing to follow on)
O I could I doe yet more! God says 'tis done.

If there be in thee a willing mind it is accepted, 2 Cor. 8. 12. *Non dilexit dignos, sed diligendo efficit dignos*, Aug. God loves you not because you are worthy, but by his gracious acceptance, he writes Worthy upon your willing endeavours.

Let no man therefore, from a sluggish mind, charge God foolishly with his imposing that on the Creature, which he is no wayes able to perform; *Nam juvat idem qui jubet*; God will enable to what he commands: and whereas he saith, *Be ye alwayes abounding in the work of the Lord*; and *Be ye holy; for I am holy*, &c. he stands as ready to assist, and make you so, whensoever you will look unto him, with thirsting, faithful, sincere hearts, to be made capable; But, *non dat nisi petenti, ne det, non capienti*; you must rouse up your desires and go to it in good earnest, Ezek. 36. 57. Rev. 22. 17. And he that saith, *without me ye can do nothing*, saith also (by his Spirit) *Natura humana, I may be able to do all things, through Christ which strengtheth me*, Phil. 4. 13.

Ah England! thou wilt not in these plentiful dayes of the preaching of the Gospell, be condemned, as in the former times of thy ignorance, for not knowing thy Masters will, but for not adequately doing! Arise therefore while it is day, and be doing, and the Lord be with thee!

Fulgent.
lib. 1. de
Prædest.

Ab ipsa veritate postulo, doceri multo plura
que nescio, à quo accepi pauca que scio. Ipsum
rogo, ut præveniente & subsequente misericor-
dia, quæcunque salubriter scienda nescio, doceat
me; in his quæ vera nobis, custodiat me; in
quibus ut homo fallor, corrigat me; In quibus
veris titubor, confirmet me; Et à falsis ac nocivis
eripiat me. Amen! Amen.

F. I. N. I. S.

Scriptures occasionally handled and explained herein.

Book	ca.	v.	fol.	Book	c.	v.	fol.	Book	ca.	v.	fol.	
Gen.	19.	4.	52.	Mat.	3.	1.	21.	2 Cor.	7.	11.	141.	
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